

**The Testaments of the** Syn. 8. 57. 105

**Patriarches, the Sonnes**

**Iacob : translated out of Greeke**

**Latine by Robert Grossthes, now in**

**Byshop of Lyncolne, and out of his**

**coppe into French and Dutch by others :**

**Now englished by A. G.**

**To the credit whereof an auncient Greeke coppe  
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32503

Goodwin  
1 May 1900



## To the Christian Reader.



Albeit these our happy dayes  
in some respect, good Chri-  
stian, haue and enioy diuers  
and sundry workes, tēdyng  
to the subuersiō of Belial, and  
the erection of godlines: yet  
considering that as earthly, so we spirituall  
souldiours seldome rūne to the watch with-  
out a larum: I thought it conuenient to cal  
vpon you wyth this graue & godly booke,  
of long tyme hid in Hebrue, now come to  
light in English. The malice of the Iewishe  
people in concealing it, by reason of Christ  
the righteous, so often prefigured, was in-  
tollerable, but the singular prouidence of  
God in preserving it vspeakable, & now  
at the last, though chargeable, yet fruitfull  
is the expressing and printing in our natu-  
rall language of this, so worthy, so golde a  
writte: being of it selfe, without the accessa-  
ry painting of eloquent speech, a Mirror for  
Princes, a Preacher for al Christians, a beutiful  
Glasse for Women; for Children, Seruauntes,  
and such like, a wise, plausible, and most  
ready Scholemaster. For, to apply to euery  
particular estate bys peculiar propertie: art  
thou a Prince, a Magistrate, a Ruler, let Iuda  
rule thee: If thou thinkest vpon māly cou-  
rage, he teacheth thee valiauntnesse, if thou  
seekest to gouerne aright, he willethe thee to  
flee tyranny: if thou thirst after māners of  
life, he soundeth it out, that Vaine-glorie

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Leuy.

Iacob.

Amication and Discorde, blemishe, wea-  
ren, and at length utterly consume Nobilitie.  
Let me proccede farther, and aske a questiō:  
Art thou a Byshop, a Minister, a Preacher of  
Christ his byrth, lyfe and death? behold Leuy  
as a lanterne. Thou canst teach thy selfe, but  
he can teach thee better: thou speakest to o-  
ther, harken to him that talketh to thee: of  
thy office, how Holy it is, how Honorable,  
the containners thereof how miserable, by  
whom begon, continued, and confirmed: of  
thy state of lyfe, what, and how it should be,  
*Nunquam sine Sale, sine Sole*: to be shorte, of  
thy blessednes if thou art godly, wise, and  
learned: of thine and their plagues where  
thou lyvest, if wicked and ignorant. what  
should I say more? Lookes vpon Iacob, O  
you Parētes, peruse these 12. godly Fathers in  
tyme and order: learne of hym & hys, to pray  
to God in Christ his name for your Childre,  
haue a regard to their instruction: the want  
of the former your Children shall misse, the  
neglect of the latter, you your selues shall  
bewayle. For the harty prayer of a Father  
to the Almighty for his Children, is a right  
singular benefite: but he that for foolyshe  
pitie geueth to the the bydle is before God  
accounted a guiltie partaker of their sinfull  
race. Weue this booke therfore, harkē how  
to teach your selues & your Children. You  
haue already handled a Sicke mans salue, en-  
ioy now at length a Sicke mās tounge, to en-  
struct them when you leaue them, and what  
to

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to leaue them when you dye: els their ende  
wyl be lamentation, but yours lamētable  
miserie. And come you hether you Childre  
of the earth: reade, see, and say that olde Fa-  
ther Ruben with his good Bretheren cedely  
and rightly describe the blessed path of righ-  
teousnes, & the sorrowne way of Belial, the  
one to flee, the other to follow. Wylt thou  
beginne with the eldest, for that olde age  
seemeth wyldest? stop not then the eares of  
thy hart and body to so wylde and sweete a  
Charmer. O the number, O the ougleosome  
portraiture of those deadly spirites, that be  
hath so orderly numbred, and cunningly  
coloured.

Ruben.

Lechery,  
Enuy,  
Glotony,  
Brauerie,

} Pride,  
} Vaineglory,  
} Vprighteousnes,  
} Wilfull Ignoraunce.

All these as they seeme, are in deepe per-  
nicious: but the former is most detestable,  
the ende wherof is consumption of thys  
earthly bodye, and destruction of the soule.  
which wellspring and puddle of euil, if thou  
wilt haue dried vp, cease from drunkeennes:  
if not see it, haue not a narrow and greedy  
eye vpon a beutifull face: if not drinke, stop  
thy mouth from busy questiois with wan-  
ton women: to conclude. if not therein be  
ducked and drowned, vse labour, tame  
youthfulnes. For in this I ouershooting my  
selfe, (sayth Ruben to his Childre) defiled my  
Fathers bed. Therefore looke not vpon the

A. iij.

beutie

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beautie of women, muse not vpon theyr do-  
inges, but keepe your selues occupied, either  
in learning or some worke: charge your wiues  
and daughters that they trim not their heads,  
will them to chasten their lookes, for euery  
womā that dealeth deceitfully in these things,  
is reserued to the punishment of the world to  
come. Which trade of lyfe to eschew, seeing  
it is difficult without the fulfilling of the  
lawe, and the lawe, partly consisteth in mu-  
tual loue: Striue with Symeon the second Bro-  
ther to auoyd strife, which blindeth y<sup>e</sup> mind,  
pineth the body, prouoketh murder. The  
remedye whercof, is both forgeuing & for-  
getting. Take vnto thee Ioseph his chere-  
full countenaunce, a perfect platforme of a  
quiet mynde, yet set before thine eyes Sime-  
ons wythered hand, a right plague for such  
a sinne. All which disquietnes & mischiefe,  
safely to set aside, let not Iuda be set apart.  
Barber by him experience, that for a man  
to glory in his owne workes is sinfull, and  
he which vphraydeth an other mā his vice,  
standeth slippery. Iuda choked Ruben his el-  
dest Brother wyth his fornication: marke,  
who stoned immediately but enuious and  
rayleng Iuda? Did he not offend after y<sup>e</sup> flesh  
in the Chanañites house? Did he not take a  
wife without consent of Parentes? two  
great sinnes, and alas in these our dayes so  
much vsed, yet punished, the one with wat-  
ter, or at the least, smal ioy of Childre, saith  
Father Iuda, the Patriarch: but the other to  
vntol-

Symeon.

Iuda.

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Intollerable damage of body & soule, sayth  
S. Paule the Apostle. Wherefore abstaine fro  
wine, abhorre drunkenesse, for such a one  
flaundersh not, rehearseth not another mans  
sinnes, breedeth no sedition, but embraceth  
loue & charitie with a single hart as good  
Father Isachar, who neuer rayled, neuer  
was hurtfull or spitefull to his neighbour,  
neuer eat his meat alone but gaue part to  
the poore, neuer remoued the bondes and  
markes of other mens ground, but loued  
all men as his naturall Children. O that as  
we read this, so we might expresse the same  
in lyfe and conuersation. Mercy and loue  
is a precious iuell, the maintainers wherof  
being iointly conuerted prosper, once disseu-  
red come to nought: for the waters (sayth  
Zabulon) washe away the sand, when the  
stones & timber are dissolued. whose mercy  
and singular compassion was rewarded  
singularly. Gift his Testament, resem-  
ble his rare charitie in clothing the naked,  
and feeding the hungry, knowne and vn-  
knowne, as well strangers as his coun-  
treymen. Let not the spirit of Dan possesse  
your minde: Suffer not the wrath of Gad to  
settle in your hart, for such work with  
perilous instruments, bitter speech, trechery,  
and violent hands, yelding fruit not much  
vnylike as you may read, as you may see.  
wylt thou be taught the ready path to that  
that thou doost seeke? two wayes there be  
(sayth Aser) Vice the one, the other Vertue,

Isachar.

Zabulon.

Dan.  
Gad.

Aser.

To the Christian Reader.

Neptalim.

Ioseph.

Sy

Neptalims rare, Embrace the latter, eschew  
the former. But he that walketh in them  
both, blyndeth men, deceiveth himselfe, and  
mocketh God, whose double faced dealing  
shalbe double punished. Such are the con-  
trous, such are they, y<sup>e</sup> are merciful, in naugh-  
tines, such are they sayth Aser that fast from  
meates but not fro fornication. Haue ther-  
fore a simple hatt with simple & righteous  
Ioseph the blessed of the Lord, the right fi-  
gure of Iesus Christ: for hatred he shewed  
loue: beyng cursed, he blessed: beyng shor-  
thronough, he did not so much as bend bys  
bow: albeit his brethren would haue slaine  
hym, albeit they cast him into a wel, though  
they solde hym as a bond slane, & y<sup>e</sup> to stra-  
ngers & such as hated shepheards to y<sup>e</sup> death,  
of whom he was whipped & tormented: yet  
he, when they stood in feare, gaue them co-  
fort: when they were well nye famished,  
gaue them foode: when by his authoritie  
myght destroy, by his authoritie did pre-  
serue: beyng their Lord, vling them as his  
betters: being their Brother, acceptyng them  
as his Children, their vnkindnes not spo-  
ken of, their conspiracies forgotten, they  
cruel dealing most lovingly, most mercifully  
forguenen. You haue heard his loue to-  
ward his neighbour, harken his obedience  
toward God, when he was miserably af-  
flicted, did he rage and swell: when he was  
made a bondslane of a free mans sonne, did  
he cry out of heauen: beyng almost vterly  
forsaken

To the Christian Reader.

forſaken, did he vnpatiently accuſe Gods  
iſtice? no, *expectans Expectauit Dominum*. And  
at the laſt, the Lord whiche hid his face did  
ſhew his countenaunce, of a caitife, in re-  
ſpect, makynge him free, of a freeman weal-  
thy, of a wealthy ſubiect an honorable per-  
ſonage; Lord Preſident of Pharaos land.  
whom the Egyptians being alyue loued, be-  
yng dead loued, beyng rotten loued. whom  
lyuing, neyther wealth nor woe coulde  
make to ſwell: neither promiſe or threats of  
the Egyptian ſtrumpet could make ſyde: and  
therfore, beyng dead, neither world, Deuil,  
nor mans policy could make forgotten. O  
that our mortall race might thus begynne,  
thus perſeuere, might thus, thus O Lord,  
moſt happely finiſhe: The ſpirit is willing  
but the fleſh is weake. Learne therefore of  
Benjamin to inflame thy hart, that thou maiſt  
be ready both in body & ſoule. Let vs, ſayth  
Eccleſiaſticus cōmende, and ſo ſay I, Let vs  
behold the noble famous men, and the gene-  
ration of our fore elders. For many glorious  
actes hath the Lord done in them, and ſhe-  
wed his great power euer ſince the begyn-  
nyng. Upon the conſideration wherof and  
eſpecially for that I would haue nothyng  
wāting in this booke that might ſerue thy  
contentation, I thought it as well perti-  
nent to deale with the righteous Father,  
as with the godly childre. For to ſhadow a  
face onely without a body hath his deſer-  
ued commendation: but who ſo painteth a  
legge

Benjamin.

Eccle. 44.

To the Christian Reader.

legge without a body, or a bodye without  
a head, it shall not be amisse, as I suppose,  
as well to terme him a foolish painter, as  
to iudge the thing vudiscreetely paynted.  
wherefore as well to see the head as the  
legge, and to heare the Father as the chil-  
dren, I haue saythfully drawne out of scrip-  
ture, (& not according to my fancy fashio-  
ned) the death and Testament of Iacob that  
blessed & right happy Father added to this  
auncient monuiment of the children. Ther-  
fore to recompence my paynes, reade them  
but read them diligently, neither read one-  
ly, but cōfēd to follow. For the imitation of  
good and godly men is the direct way &  
course to godlines. So may we accompt of  
Iacobs blessing: so may we thoroughly cha-  
lendge to be his Children, I meane, not by  
fleshe, but spirite. The lord which made  
heauē & earth, & Lord which gaue his  
sonne to shed his hart bloud for  
vs, god which disposeth thinges  
to his pleasure, preserve our  
Queene, encrease our sayth,  
and make vs thankful  
for his benefites.

Amen.

FINIS.

Richard Daye.



**¶** The Testament of Iacob, that he  
made at his death, to his xij. Sonnes  
the Patriarches, concerning what  
should betide them in the last dayes;  
gathered out of Genesis. 48. 49.  
and added to this booke.



*Come, harke my Sonnes, two things I geue,  
my blessing and my ban:  
The first to them that godly lye,  
the last to wicked man.*

The Testament.

Gene. 25.

Simple of  
innocent.

Rom. 9.

Jacob be-  
loved not of  
merite but  
of Grace.

Gene. 25.

Gene. 26.

Gene. 27.

The wis-  
ked ever  
resist gods  
indgements.

**I**Acob the sonne of Isa-  
ac, borne of Rebecca,  
the yeare of the world  
2108. his father be-  
ing three score yeares  
of age, was a perfect man & righ-  
teous, dwelling† in tentes, not ge-  
uen to pleasure & hunting, as hys  
elder brother, elder by nature, not  
by grace: for the elder shal serue the  
younger, sayth the Lord. Why? not  
for that Iacob had so deserued, but  
because God had so appointed.  
Wherefore whē he thus by the de-  
terminate will of God, and hea-  
uenly disposition, which ordereth  
thinges whatsoeuer, had got hys  
Brothers byrthright and his fa-  
thers blessing, his Parentes, consi-  
dering that the slippery dayes of  
carnall copulation did approach,  
and warely fearing his brother  
Esaw, for y† he conceaued murder  
in his hart, and instituted a byrth  
day

Day of his deuillish purpose, sent  
 hym from Berseba to Mesopota-  
 mia to Laban his mothers brother,  
 there honestly to take a wyfe and  
 quietly to liue. For Matrimony  
 without consent of PARENTES, and  
 due consideration of either partie  
 cōtracted, as it breedeth their dis-  
 quietnesse, so it prouoketh Gods  
 displeasure. Iacob therefore after  
 long trauaile, being placed with  
 his Vncle Laban and seruing hym  
 xiiii. yeares in labour & payne (al-  
 beit he was the childe of promise,  
 the blessed of the Lord, Borne of a  
 free woman, and y<sup>e</sup> which is more,  
 his Vncles bone & flesh, and Lord of  
 Chanaā: not arguing with hym-  
 selfe as the worldly childrē of this  
 earth, saying: shall I which am a  
 free and wealthy mans sonne be  
 made a seruaunt? shall I be a  
 drudge in my kinsmans house, be-  
 yng sent to marry & not to serue.)  
 hadt geuen him by Laban to wyfe

Gene. 28.

A caveat  
 for marry-  
 age.

Gene. 29.

Trouble &  
 payne are  
 destined to  
 the elect.

An exam-  
 ple for chils-  
 dren.

Note the  
 Fathers  
 authority  
 in marriage.

for

## The Testament.

**A** godly  
note for  
seruantes.

for his good seruice ( by whiche  
God blessed that little that Laban  
had before ) his two daughters  
Lea first, then Rachell with their  
handmaydes Bilha and Zilpha : of  
whome, according to the promise  
made vnto hym of God in Bethell,  
that his seede should be multiply-  
ed : he begat xii. sonnes. xii. godly  
Fathers of the earth:

{ Ruben.	{ Dan.	{ Isachar.
{ Simeon.	{ Nepralin.	{ Zabulon.
{ Leui.	{ Gad.	{ Ioseph.
{ Iuda.	{ Aser.	{ Bēiamin.

**W**ans lyfe  
is but a  
pilgrimage.

Thus he beyng blessed of the  
Lord, as well in Children as in  
substance, returned agayne to his  
natiue countrey, he and his Chil-  
dren: there to lyue & there to dy. But  
beholde, the diuine prouidence of  
God. After thre & thirty yeares  
expired, he was remoued frō Cha-  
naan to Gosen in Egypt by meanes  
of his sonne Ioseph chiefe steward  
of Pharaos land, whome his bre-  
thren

then heretofore had sould . where  
 when he had lyued 17. yeares, and  
 seene his family encreased excee-  
 dingly , to his great ioy and com-  
 fort no doubt , especially all the o-  
 ther countries about being plas-  
 gued with a great famine , and by **God alway**  
 Gods mercy not greatly feeling **provideth**  
 same , perceauyng also his trouble **for the**  
 some pilgrimage drawing to an **righteous.**  
 ende: called his sonne Ioseph, vnto  
 him & sayd: If I haue found grace in  
 thy sight, oh put thy hand vnder my  
 thighe (for in this order they tooke  
 an othe in Iacobs tyme) deale mer-  
 cifully with me and truely , bury me  
 not in Egypt , but let me sleepe with  
 my Fathers . where notinge his  
 sure fayth in the promise of God  
 made to his fathers , willed hym  
 to looke for Canaan his hoped in-  
 heritaunce, and not to trust to Pha-  
 raos land . To which his request,  
 whē Ioseph his louing sonne obe-  
 diently did condescend: Iacob ta-  
 king

## The Testament.

Parentes  
ought to tel  
their chil-  
dren Gods  
blessings.

Justified in  
the carnall  
Israel to  
Christ his  
coming,  
in the spirit-  
uall for  
ever.

† That is  
shall be un-  
der their  
crobe.

king a little more strength vnto  
hym, and sitting by, Desirous also  
to shew forth the great goodnesse  
of the Lord in preserving him and  
hys, sayd: God almighty appeared  
vnto me at Luz in the land of Cana-  
an, and blessed me saying: Beholde  
I will make thee fruitfull, and cause  
thee to multiplie, and will make a  
great number of People of thee, and  
will geue this land to thy seede for  
an everlasting possessiō. Thy sonnes  
Manasses and Ephraim I take as mine  
owne, their other brethren shall be  
called after their names. As I came  
from Mesopotamia, Rachell dyed  
in the lande of Canaan, and was  
buried by the way to Ephratha,  
the same is Bethелеem. Then Ia-  
cob, albeit somewhat dimme for  
age, beholding Iosephes ii. sonnes,  
sayd: what are these? to whome Io-  
seph answered: they are my sonns  
which God hath geue me. O bryng  
them to me (sayd Iacob) and let me  
haue

blesse them. I had not thought to  
 haue seene thy face Ioseph, yet loe,  
 God hath shewed mee thy seede.  
 God in whose sight my fathers A-  
 braham and Isaac dyd walke; God,  
 whiche hath fed me all my lyfe long  
 vntill this day: and the \* Angel, **Christ.**  
 which hath deliuered me from all e-  
 uill: blesse these laddes, and let my  
 \* name be named in the, & the name  
 of my Fathers, Abraham and Isaac,  
 & that they may growe into a mul-  
 titude in the middes of the earth.  
**Then as Ioseph lifted his fathers**  
**hand from Ephraim to Manasses**  
**the Elder, Iacob sayd:** Let it be, I  
 knowe it well my Sonne, he shall also  
 be a great people, but his younger  
 brother shalbe greater, in thee let Is-  
 rael blesse & say, God make thee as  
 Ephraim & Manasses. **After this he**  
**fainting sayd:** Behold Ioseph I dye,  
 God shal be with you, and bring you  
 agayne to the land of your Fathers.  
**Moreouer I geue vnto thee a portio**

1. Compted  
 as one of  
 his children  
 not that  
 they should  
 pray vnto  
 him being  
 dead as he  
 kius gather-  
 ed.

God hath  
 mercie on  
 whome he  
 will.

For sayth  
 Iacob pray-  
 eth the las-  
 as yet but  
 hoped for.

# The Testament

of land about thy brethren, which I  
conquered by sword and bow of the  
Amorites. And come you hether  
also, O my Children, that I may tell  
you what shall come on you in the  
last dayes. Gather ye together, and  
heare ye sonnes of Iacob, harken vn-  
to Israell your Father.

\* Begotten  
in my  
pouch.

Ruben my first borne, my first might,  
my strength, excellent in dignitie and  
power, which consist as water, thou shalt  
not excell because thou didst defile  
my couch.

Symeon and Leuy, brethren in e-  
uill, who in your wrath slew a man,  
and in your selfe will digged downe  
a wall: Cursed be your wrath, for it  
was shamelesse, and your fearcnesse  
for it was cruell: I will diuide you  
in Iacob, and scatter you in Israel.

\* Leuy had  
no tribes  
Simcon  
was vnder  
Iuda.  
Iudg. cap. 1.  
Blessinges  
of Iuda.  
1. 3. 1. 3.  
the cap-  
taine.

Iuda Thy, i. hand shall be on the  
neck of thine enemies: Thy Bre-  
thren shall stoope vnto thee: as a Ly-  
ons whelp shall thou come vp from  
the spoyle: Thou shalt couch as a  
Lyon



Lyon, and as a Lyonesse. Who shall stirre thee vp? 2. The Scepter shall not depart from thee, nor a lawgeuer from betwene thy feete, vntill Shiloh come; all nations shall seeke after him. 3. Thou shalt binde thy Asses sole to the vine, and the Asses colt to the best vine: thou shalt wash thy garment in wine, and thy cloke in the bloud of grapes: thy eyes shall be red with wine, & thy teeth white with milke.

Zabulon, thou shalt dwell by the sea side, and thou shalt be an haue for ships: thy border shalbe vnto Zido.

Isachar, thou shalt be a strong Ass, couching downe betwene two burdens; And thou shalt see that rest is good, and that the land is pleasaunt, and shalt bow thy shoulder to beare and shalt be subiect vnto tribute.

Dan, thou shalt iudge thy people, as one of the tribes of Israell. Dan thou shalt be a Serpent by the way, an adder by the path, byting the

The Testament

The Phi-  
listines.

horse heeles, so that his rider shall  
fall backward. Then Iacob foresaw  
ying in his mnde the great cata-  
mity, that should betide his poste-  
ritie, comforting him selfe & resting  
in Gods promise, tryed out with  
harte and mnde. O Lorde I haue  
wayted for thy saluation.

Iosua. 1. 21.

Gad, an host of men shall over-  
come thee, but thou shalt overcome  
at the last.

Num. 32.

And what shall I say to Aser?  
his bread shall be fat, and he shall giue  
pleasures for a king.

Judg. 45.

Nephtholim is a hinde sent for a  
present geuing goodly wordes,

The bles-  
sing of Jo-  
saph.

1. Increase  
of familie.

2. He is in  
distresse.

Joseph is a flourishing bough by a  
well side, the small boughes 1. shall  
run vpon the wall. The Archers  
shot agaynst him and hated him: but  
his bow was made strong, and hys  
armes 2. strengthened by the hands of  
the almighty God of Iacob. Out of  
him shall come an Heardmā a stone  
in Israell. All these thinges come fro  
thy

thy fathers god which hath helped thee, & blessed thee with blessings of the heauē, with blessings of the deepe beneath, wyth blessings of breastes and wombe. The blissinges of (me) thy Father (that I geue thee,) are stronger then the blessings (that I had) of mine elders. Vntill the ende of the hilles of the world they shall be on thy head. All thinges come of God.

Beniamin shall rauē, as a wolfe, In the Morning he shall deuour the pray, and at night diuide the spoyle. And now when I shal be gathered to my people bury me with my father in the caue that is, in the field of Ephrō the Hethite, in the caue that is in the field of Machpelath which is before Mamre in the land of Canaā which Abra. bought with the field of Ephrō the Hethite, for a possessiō to bury in, where as were buried Abraham and Sara his wife, and Isaac with Rebecca, and there I buried Lea. The field and the caue that is

Not for the holines of y place, but for memozy of Gods promise.

The Testament of Iacob.

therin, was bought of the Children  
of Heth.

† A token  
of a good  
conscience.

When Iacob had made an ende  
of comaunding all that he woulde  
vnto his Sonnes, hauyng liued  
a hundieth forty and seuen yeares  
hee plucked vp his feete into the  
bed, and quietly dyed, Then Io-  
seph falling vpon his fathers face,  
and kissing him with teares, cau-  
sed him to be enbawmed by Phi-  
sitions to the space of forty dayes,  
and mourned for him threescore  
and ten dayes. who departing  
from Egypt into Canaā with  
noblemen of the land in  
Charets & horsemen  
buried him in þ  
place which  
Iacob had  
appointed.



THE  
OFFICE OF THE  
CLERK OF THE  
COURT  
OF THE  
COMMONS



THE  
OFFICE OF THE  
CLERK OF THE  
COURT  
OF THE  
COMMONS

¶ The Testament of Ruben  
made to his Children at his death,  
concerning the things that he had in  
his minde , by the suggestion of  
the spirite of foreknowledge.



Behold the pot , the beare, the bed,  
doe note the strength, the lust:  
Of Ruben and unconstant head,  
who therefore was accurst,

UNIV.  
LIB.  
CMB.



**T**his is the coppe of  
Rubens Testament, con-  
cerninge all the thynges  
whiche hee gaue in charge  
to his children, before hee  
died, in the hundred & five  
and twenty yeare of his life. Two yeares  
after the decease of Ioseph: his children &  
childrens children came to visite him in  
his sicknes and he sayd vnto them.

My children I dye, and goe the way of  
my fathers. And seying there his brethren,  
Iuda, Gad and Aser, he sayd vnto them:  
Lift me vp my brethren, that I may tell  
you and my children the thinges that I  
haue hidden in my hart, for I am hence-  
forth drawing to my long home. The sta-  
ding vp he kissed the, and weeping sayde:  
Harken my brethren, and you my childre  
geue eare to the word of your father Ru-  
ben, mark what I giue in charge to you:  
Behold, I commaund you this day before  
God of heauē, that ye walke not in the ig-  
norance of youthfulness and fornicatio,  
wherinto I ouerthot my selfe, and defiled  
the bed of my father Iacob. For I assure  
you that the Lord did therfore strike me  
with a sore plague in my flanks by the  
space

Death is  
our long  
home.

Fornicatio  
on plagued.  
Gene. 35. 49.  
1. Cor. 5.

## The Testament

\*Prayer & repen-  
taunce stayeth God  
his wrath.

\*The blessing and  
prayer of a father to  
God for his children  
of what benefite.

In repentance the  
hart is to be conside-  
red not externall ac-  
tion.

The eight  
instruments  
whereby  
man wor-  
keth and  
the effect of  
them.

1. Life.

2. Seeing.

3. Hearing.

4. Smel-  
ling.

space of seven monethes, and† I  
had perished if my father\* Iacob  
had not prayed to the Lorde for  
mee, because he was minded to  
haue slayne mee. I was thirtie  
yeares old when I did this euill  
in the sight of the Lorde, & seven  
monethes was I sick to y death,  
and† with a free hart did I seven  
yeare penance before the Lord, I  
dranke no wine, nor stronge drinke: no  
fleshe came within my mouth: I tasted  
not any fine bred: but I mourned for my  
sinne, for it was great, & there shall none  
such be done in Israell. And nowe my  
sonnes heare me, that I may shewe you  
what I saue concerninge the seven spy-  
rites of erro: in my repentaunce. Bely-  
all geueth seven spirites agaynst a man,  
whiche are the wellspringes of youthfull  
wozkes, and seven spirites are geuen  
man in his creation, whereby all hys  
wozks are done. The first is the spirit of  
life, wherewith is created hys being.  
The second is the spirite of seeing, wher-  
with cometh lusting. The 3. y spirite of  
hearing, wherw cometh learning. The  
4. is y spirit of smelling, wherw cometh  
delight



delight by drawing in of y<sup>e</sup> ayre, & by brea-  
 thing of it out agayn. The 5. is the spirit  
 of speech, wherewith knowledge is made. 5. Speech.  
 The 6. is y<sup>e</sup> spirit of talking wherof com- 6. Talking.  
 meth y<sup>e</sup> feedyng vpon thinges y<sup>e</sup> are to be  
 eaten & drunke, & through them is ingen-  
 dred strength, because the substance of  
 strength is in meate. The seventh is the 7. Seeke  
 spirit of seeke and generation, wherewith and of what  
 entreth sinne through y<sup>e</sup> lust of pleasure. 7. Seeke  
 For this cause it is the last of creation, & and of what  
 the first of youth, because it is full of ig- 8. Sleep.  
 norance, and ignorance leadeth the and of what  
 yonger sort as a blynd body into the ditch 8. Sleep.  
 and as an Ore to the skel. Among all these 8. Sleep.  
 is the eight spirit, which is of sleep, with and of what  
 whō is created the waiking away of na- 8. Sleep.  
 ture and the image of death. With these 8. Sleep.  
 spirites are mingled the spirites of error. 8. Sleep.  
 Wherof the first is the spirite of Lechery 8. Sleep.  
 who lyeth within in the nature and sen- 8. Sleep.  
 ses of man. The second spirit insatiab- 8. Sleep.  
 nesse lyeth in the belly. The third spirite 8. Sleep.  
 of strife lyeth in the lyner and in choler. 8. Sleep.  
 The fourth spirite is of braucry and ga- 8. Sleep.  
 lantnesse, that the partie may seeme com- 8. Sleep.  
 ly by excesse. The fiftbe is the spirite of 8. Sleep.  
 pride, which moueth a man to minde a 8. Sleep.

5. Speech.

6. Talking.

7. Seeke  
and of what  
propertie.8. Sleep.  
and of what  
propertie.Eight spi-  
rites of  
error and of  
what pro-  
petic.

1. Lechery.

2. Gluttony

3. Envy.

4. Braucry

5. Pride of

what pro-

petic.

## The Testament.

6. Vaine  
glory in  
what it co-  
sisteth.

7. Vnright-  
eousnes.

8. Vnfull  
ignorance.

Discom-  
modities of  
ignorance.

Kinglea-  
ders to for-  
nication  
1. I grede  
eye.

2. Close co-  
pany with  
women.

3. Vnlike  
questions.

ner great thinges, or to thinke well of  
himselfe. The sixth is the spirit of Lying  
or bayne gloriousnes in boasting a mans  
selfe and in desire to file his talke concer-  
ning his owne kintred and acquaintaunce.

The seventh is the spirit of vnrighteous-  
nes whiche stirreth vp the affections that  
a man should performe the lustfull plea-  
sures of his harte. For vnrighteousnes  
wozketh with all the other spirits, by ta-  
king guile vnto him. Vnto all these spi-  
rites is matched the viii. spirit, which is  
the spirite of sleepe or sluggishnes, in er-  
ror and inagination, and so the soules of  
young folkes perishe, because their min-  
des are darchned from the truth, and vn-  
derstand not the law of the Lord, neither  
obey the doctrine of their fathers as besel  
to me in my youth. But now my childre  
loue the truth, and that shall preserue  
you. Harken to your father Ruben, and  
let not your eyes 1. runne gazing after  
women, neither be ye 2. alone with a  
woman that is married, neither seeke you  
about 3. what women are a doing. For  
if I had not sene Billa bathing of her selfe  
in a secret place, I hadde not fallen into  
that great wickednes. But my mind ran

so vpon the naked woman, that it suffe-  
red me not to sleepe till I had committed  
abomination. For while my father Ia-  
cob was away at his Father Isaacks,  
& I in Gader hard by Ephrata a house  
of Bethleem, Billa fell 4. drunken, & as  
she lay a sleepe vncouered in her cham-  
ber, I went in and secyng her nakednes  
wrought wickednesse with her: and lea-  
uing her a sleepe went my way. By and  
by an Angell of God betrayed my wic-  
kednes to my Father Iacob, who com-  
ming home mourned for me, & touched  
not Billa any more Therefore looke not  
vpon the bewtye of women, neyther  
muse you vpon theyr delinges, but walke  
ye with a single harte in the feare of the  
Lorde, brisynge your selues about some  
worke, and keeping your selues occupy-  
ed either in Learninge, or aboute your  
flockes, till God geue you such wiues  
as he listeth, leasse ye suffer as I haue  
borne. I durst not looke my father in the  
face to his dyng day, nor speake to any  
of my bretheren for shame. My conscience  
byteth me euē yett till for my sinne. But  
my father comforted me, and prayed for  
me to the Lorde, that his wrath myght  
passe

Gen 34.

4. Drunken-  
nesse.Nothing so  
secretly done  
but it shall  
be open.A godly  
caueat.Labour a  
preseruatiue  
from forni-  
cation.A guilty co-  
science is a  
great bar-  
den.

# The Testament

Remorse of  
conscience  
flayeth sin.

The fruite  
of fornicati-  
on.

1. Destruc-  
tion of the  
soule.

2. Idolatry

3. Short-  
ness of life.

4. Ignor-  
minious  
shame.

Josephes  
chastitie  
rewarded.

Gene 39.

Looke pa.  
65.

3. 1. 1. 1.  
3. 1. 1. 1.  
3. 1. 1. 1.

pasle away from me, as the Lorde him-  
selfe shewed vnto me. Therefore from  
that time forth, I was kept from sinning  
any more. And you my childzen likewise  
keepe ye all that I shall tell you, and you  
shal not sinne. For fornication is y<sup>e</sup> 1. des-  
truction of the soule, separating it from  
God, & making it to draw vnto 2. Idols,  
because it leadeth the minde and vnder-  
standing into error; and bringeth men to  
their 3. graue before their time. For  
whoredom hath vndone many men. And  
although a man be ancient or noble, yet  
doth it shame him & make hym a laugh-  
ingstock both before Belial, & the sonnes  
of me. But Ioseph because he kept him-  
selfe from all women, and cleansed, bys  
thoughtes from all fornication, found fa-  
uour both before the Lord and men. The  
Egyptian woman did much to him by v-  
sing the helpe of witches, and by offering  
him flabersawces: but the purpose of his  
minde admitted no norysonie desire. For  
this cause the God of my fathers deliue-  
red him from al death both seene and vn-  
seene: for if fornicatio ouerthwile not your  
minde, neyther shall Belial preuaile a-  
gainst you, women are hurtfull thinges  
my

my sonnes, because that when they wāt  
 power and strength against a man, they  
 worke guilfully to draw him to them by  
 traines: & whom they cannot ouermatch  
 in strength, hym they overcome by deceit.  
 For the Angel of the Lord which taught  
 me, tolde mee of them, that they be ouer-  
 maistred by the spirit of fornicatio more  
 then men be, and that they be ever prac-  
 tising in their harts agaynst me, first ma-  
 king their mindes to erre by decking of  
 them selues, the sheadyng their poison in  
 to them by sight, & finally catching them  
 prisoners by their doynges: for a woman  
 is not able to inforce a man. Therefore  
 my sonnes, flee fornication, charge your  
 wiues and daughters that they trim not  
 their heaves, & will them to chasten their  
 lokes, for euery woman that dealeth de-  
 ceitfullpe in these things, is reſerued to y  
 puniſhment of the world to come. For by  
 ſuch meanes were y Watchers deceiued  
 beſore the flood: as ſoone as they ſaw the  
 they fell in loue one with another, & con-  
 ceiued a working in their mindes, and  
 turned them ſelues into the ſhape of me,  
 and appeared to them in their company,  
 ing with their huſbandes: and the womē

Properties  
 of vncle  
 women.

A note for  
 garish at-  
 tire & want  
 on looks.

An example  
 of chaste  
 chiefe.  
 Gen. 6.

Gen. 6.  
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

By

# The Testament.

**Teachers.**

**Infectious  
company  
corrupteth  
the minde.**

**Envy ac-  
companyeth  
fornication;  
shame fol-  
loweth.**

**Gen. 49.**

**He proph-  
sied of  
Christ.**

by conceiuing the desire of them in the i-  
magination of their mynd, brought forth  
Giants. For the Watchers appeared to  
them of heighth vnto heauen. Therefore  
keepe your selues from fornication, & if  
ye intend to haue a cleane mynde, keepe  
your senses from all women, and forbid  
them likewise the company of men, that  
they may haue also cleane mindes. For  
although continuall companyings do not  
alwayes worke wickednesse, yet breede  
they incurable stinges to them, and to vs  
euerlasting shame before Belial, because  
that fornication hath neither understan-  
ding nor godlynes in it, and all enuious-  
nes dwelleth in the desire thereof, and for  
that cause shall ye enuy the child of Le-  
uy, and seeke to be exalted aboue the, but  
ye shall not be able to compass it for god  
will aduenge them. and you shall dye a  
dauingerfull death: for vnto Leuy & Iuda  
hath the Lord geuen the souereintie and  
vnto me and Dan, and Ioseph, hath he  
graunted to be princes with the. There-  
fore I charge you, heare Leuy: for he shall  
know the law of the lord, and deal forth  
iudgement, and offer sacrifices, for all Is-  
rael, til the full tyme of Christ, the chief  
priest

priest, because the Lorde hath spoken it. I charge you by the GOD of heauen, that euery of you deale faithefully with his neighbour, and sticke vnto Leuy in his blessing of hart, that ye maie receiue blessing at his mouthe; for he shall blesse Israell and Iuda. God hath chosen Iuda to be the kyng of all people, wherefore worship you his secde, for he shall dye for you in battailes, bothe visible and inuisible, and shall raigne ouer you worlde without ende,

Faithfull  
dealing with  
neighbours.

Gene. xlix.

Ruben hauyng geuen his children the foresaied charge, and blessed them, died: Then thei put him in a coffin, and carried him out of Egypte, buried hym at Hebron, in the double caue, where his fathers slepte.

*Finis.*

*C. i.*

*J The*



*The Testament of Simeon, made  
to his Children at his death  
concernyng Enuie.*



*The harte in womans mouth, the face,  
the sworde, the Wolfe, the cap:  
All these paint out the enuious race,  
that runne to their mishap.*





**T**he copie of Simcons wordes, whiche he spake to his Sonnes at his death, in the hundred and twentieth yere of his life, in the whiche Ioseph died. For they came to visite hym vpon his death bed, and he sittynge vp, kissed them, sayng.

Harken my children, heare me your father Simeon, whatsoeuer I haue in my hart. I am my father Iacobs second sone, and my Mother Lea named me Simeon, because the Lorde heard her prayer. I became very mightie, I went throught with my doynges, and was not afraied of any thyng. For my harte was stout, my minde hardynesse, and my stomack discouragable: for hardynesse is giuen of the highest into mennes soules and bodies. In those daies I enuied Ioseph, because my father loued hym, I hardened my harte againste hym, to kill hym, because the Prince of error sendyng forth the spirite of enuie, blynded my mynde, that I could not take heed to spare my Father Iacob. But his God, & the God of his fathers, sendyng his Angel, did rid hym out of my handes. For while I wet into Sychem, to crary tarre

Genes. 29.

Hardynesse of  
whom it is.

Genes. 37.

Man pur-  
poseth, God  
disposeth.

# The Testament

Gen. 37.

Christ after  
bloud pla-  
gued.

Envy descri-  
bed.

1. Blindeth  
the minde.
2. Hindereth  
sufferaunce.
3. prouoketh  
murder.
4. Pineth at

for our flockes, and Ruben into Dotaim  
where all our necessities were lated by in  
store: our brother Juda solde hym to the  
Ismalits, and therefore when my brother  
was come againe, he was sorie, for he in-  
tended to haue conueyed hym safe againe  
to our father. But I was angrie with Ju-  
da, for lettynge hym go aliue, and bare him  
grudge fure monthes after: howbeit God  
letteth me, and restrained the woorkyng of  
my handes, for my right hande was halfe  
withered by for vii. daies together. Then  
did I perceiue (my Sonnes) that that be-  
fell me for Iosephes sake, whereupon I  
repented sone after, and besought the lord  
to restore my hande, and I would abstaine  
from all rancour, enuie, and follye. For I  
knewe I had conceived a wicked thought  
against the Lorde, and against my Father  
Jacob, for my brother Iosephes sake who  
I enuied.

Now therefore my children, kepe your  
selues fro the spirites of error and enuie.  
For enuie ouer ruleth the .i. mynde of en-  
ry manne, sufferynge. 2. hym not to eate or  
drinke in rest, or to doe any good thynge,  
is alwaies eggyng him to. 3. slay the par-  
tie whom he enuieeth, and pynnyng. 4. away  
at

at his prosperitie. Twoo yeres together mens pro-  
 I punished my soule with fastyng in the spiritie.  
 feare of the Lorde. For I knewe that the A remedie as  
 waie to deliuer me from enuie, was the gainst enuie.  
 feare of the lorde. If a mā flee to the lorde,  
 the wicked spirit fleeth frō hym, so as his  
 synnde becommeth meke, and of spitefull,  
 he becometh pitifull, bearyng no grudge  
 towarde such as loue hym, & so his en-  
 uie ceaseth. And because my father saue  
 me sadde, he asked me the cause of it. To  
 whom I lied, sayng: I haue a paine in my  
 stomacke: for I was soriest of all my bro-  
 thers, for that I had been the cause of Jo-  
 sephes sellyng into Egypte. And when I  
 came into Egypt, and was put in ward by  
 hym as a spie: Then perceiued I that I  
 was iustly punished, and I was not sorie  
 for it. But Ioseph beyng a good man, and  
 hauyng Gods spirite in hym, & beyng full  
 of pitie and mercie, mynded not to doe me  
 any harme, but loued me as well as there-  
 sidue of my brethren. Therefore my chil-  
 dren, keepe your selues from all spite and  
 enuie, and walke in singlenesse of mynde,  
 and good conscience, after the example of  
 your fathers brother, that God may giue  
 you grace, glozie, and blessednesse vppon  
 C.iii. your

Gene. 42.

Ioseph mer-  
 cifull to his  
 brethren.

Gene. 50.

Looke page

71.

## The Testament

**I** sure to-  
ke of a good  
nature.

**Properties  
of enuie.**

1. Corruptio  
of life.
2. Distempe-  
rature of bo-  
dy.
3. Smale  
leepe.

**Genel. 39.**

**A token of a  
quiet mynde.**

your heades, as you see in hym. Of all the daies of his life, he did neuer caste vs in the teth with it, but loued vs as his owne soule, and more then his owne Children, honoryng vs, and geuyng vs riches, Cat- tell, and Corne abundantly. You there- fore my childre, loue ye one an other with a good harte, and put from you the spirite of Enuie: for, it maketh a mannes soule to. 1. growe sauage, 2. marreth his bodye, bredeth wrathe, and warre in his thoughtes, setteth his bloud on fire, dyueth hym out of his wittes, and suffereth not readi to beare any swaie. Moreouer, 3. it taketh awaie his slepe, disquieteth his mynde, and maketh his body to tremble: For euen in slepe some spice of imagined malice gnaweth hym, combryng his soule with Spi- rites of mischief, makynge his bodie gas- ly, and his mynde afrighted with trouble, and appearyng vnto men, as it were, with a pernicious spirite, and pouryng out of popson. Therefore was Ioseph faire of face, beautifull, and comely to beholde, be- cause no wicked thyng dwelte in hym: for he had a countenance cleare from combe- raunce of mynde. And now my childre, let your hartes be meke before the lord, and walke

walke right befoze mā: so shall ye finde fa-  
 uor bothe with God and man: and beware,  
 that ye fal not to whozedome. For whoze- Effectes of  
whozedome.  
 dome is the mother of all naughtinesse, se-  
 paratyng a man from God, & sending him  
 to Beliall. For I haue seen in Enockes Genes. 49.  
 wrytynge, that you and your childre shal-  
 be corrupted with whozedome, and do Le-  
 uy wrong by the sworde. But thei shal not  
 preuaile agaynst Leuy, because he shall  
 fight the lordes battailes, & take all your  
 tentes, and verie fewe shall bee deuided in  
 Leuy and Iuda, for he shall be your Capi- Genes. 49.  
 taine, and my father Iacob prophesied in  
 his blessings. Behold, I tell you al thin- \*Parentes  
teacheng not  
their childre  
are giltye.  
Commodi-  
ties of cons-  
corde.  
 ges aforehande, that I maie be cleare fro  
 the synne of your soules. Now, if you put  
 from you all enuiousnesse, and all stifne-  
 kednesse, all my bones shall florish as a  
 Rose in Irael, and my fleshe as a Lillie in  
 Iacob, & my sauoz shalbe as the sent of Li-  
 banus, & my holy ones shalbee multiplied  
 as the Ceders for euer, & their boughes  
 shall spreade out in length for euermore. Exod. 17.  
 Then shall thee seede of Chanaan perishe  
 together, with the remenaunte of Ama-  
 tecke. All the Capadocians shall perishe,  
 and all the Schichians shall be destroyed.

## The Testament

Then shall the lande of Cham faile, and al the people go to wrecke. Then shall al the Vearth rest from trouble, and all men vnder Heauen from warre. Then shall Sem bee glorified, when the greate Lorde God of Israel appeareth vpon vearth as a man, to saue Adam in hym. Then shall the spirites of errour be troden vnder foote, and men shal raigne ouer hurtfull tiēdes. The shall I rise againe in iope, and blesse the highest in his wōderfull workes: for God takyng a body vpon him, and eatyng with men, shall saue men. And now my childe, obey Leuy, and you shall bee deliuered by Iudas: and aduaunce not your selues aboue these two Tribes, for of them two shall the sayyng health of God spring vnto vs. For the Lorde shall sette vp, of Leuy the Prince of Priestes, and of Iuda the kyng of kynges, God and man. So shall he saue all the Gentiles, & the offspryng of Israel. For these thynges sakes I charge you to commaunde your childe, to keepe these thynges througout al their generatiōs.

And Simeon making an ende of these his sayynges, and commaundementes to his childe, slept with his Fathers, whē he was of the age of a hundred and twentic

**Leuit. 1.**

**The fruit of  
obedience.  
Gen. 49.**

**Note for  
Parents.**

tic yeares. And they laide hym in a Coffin of woodde that rotteth not, that they might carry his bones againe into Hebron, and they conueied him priuily in the warre of the Egyptians. For the Egyptians kept the bones of Ioseph in the Ryn- ges treasury. For their Inchaſiters tolde them, that, whenſoeuer Iosephes bones were caried awaye, there should be ſuche a plague of miſte and darkenes among the Egyptians, as one Brother ſhould not know an other, no not euen by torch light. And Symeons Childzen bewayled their

Father accordyng to the Lawe of mournyng, and continued in

Egypt till the day of their

departyng thence vnder

the hand of

Moyſes.

*The*



*The Testament of Leuy, made to  
hys Children at hys death con-  
cernyng Priestthoode.*



*Flie sinne, be iust, rage not geue lyght,  
Ye Preachers of Gods worde:  
For what thing els sheweth Sun and Moone,  
Dame Venus, Wolfe and sword.*





The Coppe of Leuyes  
wordes, natiely, which  
he spake to his childre,  
cōcerning all the thin-  
ges, which they shoulde  
doe, and whiche shoulde  
happen to them vnto  
the day of iudgement. He was in healeth,  
when he called thē vnto hym, for he knew  
before, when he shoulde dye. Therfore, whē  
they were come together, he said vnto thē:

I Leuy was bryd and bozne in Carran,  
and afterwarde came wiche my father into  
Sichem. I was at y<sup>e</sup> time but yong, about  
xx. yeaeres olde, when I helped my brother  
Simeō to reuēge our sister Dina against  
Hemor. Now as wee were fecdyng of our  
flocks in Abelmaul, the spirit of y<sup>e</sup> vnder-  
standing of the Lord came vpon me, and I  
sawe all menne vnderminyng their owne  
waies, & how vnrighteousnes had builded  
her selfe a fortreffe, and wickednesse sat v-  
pon the towers thereof. And I was sorpe  
for mankind, & besought the Lord to saue  
them. Then fell there a sleepe vpon mee,  
and I saw a high mountaine: It was the  
mountaine of Aspis in Abelmaull. And  
behold, the heaucens opened, and the An-  
gell

Letty his  
bryth and  
countrey.  
Genes. 14.

Loue of a  
true Passoy.

The vison  
of Leuy.

# The Testament

Chriſt.

gel of God ſayd vnto mee: Leuy, come he-  
ther: and I went from the firſt heauen to  
the ſecond, and there ſawe the water hag-  
ging betwene the one and the other. And  
I ſaw the thirde heauen much brighter the  
them both: for the height therof was infi-  
nite. And I ſayd to the Angell, what mea-  
neth this: And the Angell aunſwered me,

Chriſt.

maruell not at theſe things; for thou ſhalt  
ſee ſower heauens yet brighter, and with-  
out compariſon, when thou commeſt vp to  
them. For thou ſhalt ſtand by the Lord, and

Ministers  
what they  
are, and their  
office.

be his miniſter, and utter his ſecrets vnto  
men, and preach of the deliuerer of Iſrael  
which is to come. By thee and by Iuda the  
Lord will appeare to men, to ſaue al man-  
kinde in them. Thy life ſhall depend vpon

The liuyng  
of the mini-  
ſtery from  
whence.

the Lorde, by hym ſhalt thou haue thy ſiel-  
des, vineyardes, fruites, gold, and ſiluer.

The deſcri-  
ption .r. of  
the ſeuē hea-  
uens, by vi-  
ſion.

Therefore harken as touching the ſeuē  
Heauens. The loweſt is moſt lowlyng, be-  
cauſe it is neceſſe to al the vnrightheouſnes  
of men. The ſecond, hath fire, Snow, and

2. Iſe, prepared by the Lords appointment,  
againſt the daye of Gods rightfull iudge-  
mēt. In it are al the ſpirites of vengeaunce,

3. for the puniſhyng of the wicked. In the  
thirde, are the powers of hoſtes, ordeined a-  
gainſt

gainst the day of iudgement, to take vengeance vpon the spirites of error and of Belial. In the fourth about these are the 4<sup>s</sup> Saints, for in the higher places dwelleth great glory in the holy of all holies above all holinesse. In the nexte vnto this, are 5<sup>s</sup> the Angels, that doe seruice in Gods presence, and seeke his fauour in all the ignorances of the righteous. They offer vnto the Lord the sweete sauiour of reasonable seruice a Sacrifice without blood. In the other that is vnder this, are the Angelles that bring answers from the Angels in Gods presence. In that which is about it, are the Thrones and Potestates, wherein is continuall offering by of hymnes vnto God. Therefore whensoever the Lord looketh vpon vs, all of vs are moued, yea and each heauen, earth, & the bottomles deape are moued at the sight of his greatnesse, but the Children of men being willesse, shall synne and prouoke the highest vnto wrath. Now therefore vnderstand, that the Lord will execute iudgement vpon the children of men. Because that men will continue in vbeliefe and vnrightheousnesse. euen when the stones shal cleaue a sunder, the Sunne be darkened, the waters dried

A prophesie  
of stiffenec  
ked world  
linges at the  
day of iudgement.

## The Testament

by the fire quake, and al creatures be trou-  
 bled at the faintyng of the inuifible Spi-  
 rites, and at the spolling of hell in the pas-  
 sion of the Highest: therefore shall they be  
 condemned to punishment. The highest  
 then hath hearde thy prayer, to separate  
 thee from vnrightheousnesse, and to make  
 thee his sonne and seruaunt and a Mini-  
 ster in his presence, a Lanterne of know-  
 ledge to lighten Iacob througthly, and to  
 be as a day Sunne among the children of  
 Israell, and vnto thee and thy seede shall  
 the power of blessing bee geuen, till God  
 visite al nations in the bowels of the mer-  
 cy of his sonne for euer. Neuerthelesse  
 thy Sonnes shall lay their handes vypon  
 hym to crucifie hym, and for this cause is  
 wisdom and vnderstandyng geuen thee,  
 to giue thy children knowledge of hym,  
 because that if they blesse hym, they shal be  
 blessed; and they that curse hym, shall pe-  
 rishe in his sight. And the Angell opened  
 me the gates of heauen, and I saw the ho-  
 lie temple, and the highest sittynge on the  
 throne of glory, and he saied to mee: Leup,  
 I haue geuen thee the blessinges of the  
 priesthoode, till I come my selfe to dwell  
 in the middes of Israell. Then the Angel  
 brought

I minister  
 what he  
 would be: of  
 hym selfe not  
 righteous.  
 Math. v.  
 Ende of the  
 Priesthoode  
 prophesied.  
 Christ his  
 passion pro-  
 phesied.

Christ.

brought me downe to the earth, and gaue mee a shield and a sworde, sayng : execute vengeance in Sichem for Dina, & I wil be with thee, for God hath sent me. And at that tyme I slewe the Sonnes of Hemor, as it is written in the tables of Heauen. And I said vnto hym, lord I pray thee tell me thy name, that I may call vpon thee in the tyme of my trouble. And he answered, I am an \* Angell which excuseth Israell, that he might not bee stricken for euer, because all wicked spirites lye in waite for hym. Afterward, beyng waked, as it were out of sleepe, I blessed the most highest, and the Angell that excuseth the offspring of Israell, and all righteous men. And when I came to my Father, I founde an Asp of brasse, whereupon the hill tooke the name of Asps, whiche is harde by Gebat on the right side of Abyla. And I layd by these saynges in my hart. I counselled my father and my Brother Ruben to perswade the sonns of Hemor to be circumcised, because I was zelously greued for the abomination, whiche they had wrought in Israell. For first of al I killed Sichem, and then Simcon killed Hemor, and after vs came our brethren, who smote the Citie with

Genes. 34.

Christ our redeemer.

The zeale of a minister. Genes. 34.

# The Testament

Genes. 34.

Genes. 49.

\* The man-  
ner not the  
doynge rebu-  
ked.

The Anne of  
the Siche-  
mites.

1. Raped  
Dina.

2. Persecu-  
ted straun-  
gers.

Genes. 12.

3. Rauished  
their wiues.

the edge of the sword. When my Father heard of it he was angry, because they had receiued circumcision, and were killed afterward, and therefore he delt otherwise with vs in blessing. For we sinned in \* do-  
yng it against his wil, and he fell sicke the same day. But I knewe that the Lorde in-  
tended euil vnto the Sychemites, because thei had heretofore purposed to haue done the like vnto Sara, as they did to our si-  
ster 1. Dina. But GOD letted them. And they persecuted our father 2. Abraham as then a stranger, and caried away his cat-  
tell, and furdernore did beat Ieblae berie soze, who was bozne in his house. After the same maner delte they with all other  
strangers, taking 3. away their wiues frō them by force, and drayng the men them-  
selues out of their countrey. For whiche cause the wrath of the lord came vpo them in the end. And I said to my Father: Syr, be not offended; for GOD will bring the Chananites to nothynge before thee, and geue their land vnto thee, & vnto thy holy one after thee. For frō hēceforth Siche-  
m shall be called the Citie of fooles, because that as men doe scozne fooles, so haue we scozned them for their woꝝkynge of folly in  
Israell

Israeli, in takyng awaie our suster to defile her. Then came we into Bethell, and there when I had Sacrificed threc score and ten daies together, I sawe the thyng again, as I had seen it befoze. And I sawe seuen menne in white raiment, sayng unto me: Up, putte on the Stole of Priestehood, the Crowne of righteousness, the Reasonall of vnderstandyng, the Robe of truth, the Breastplate of faith, the Mitre of holiness, and the Ephod of Prophecie. And so euery of the byngyng somethyng with hym, did put them vpon me, sayng: Be thou hencefoz the the Lordes Prieste, thou and thy seede for euermore. The firste annointed me with holie Oyle, and gaue me the Scepter of iudgement. The seconde washed me with cleane water, and fedde me with breade and wine, that is to wit, with the holpe of holies, and clothed me with a holie and glozious Robe doune to the ground. The third did put vpon me a Silken garmente, like an Ephod. The fourth girded me with a girle like to purple. The fift gaue me an oliue bough full of fatnesse. The sixt did set the Mitre of Priesthode vpon my head. The seuenth filled my handes with Incense, to the en-

Gen. xxxv.

The Mysterie described.

Exod. xxviii.  
Leuit. viii.

## The Testament

The three  
blessinges of  
the samely of  
Lay.

Christ Pro-  
phesied.

I distribus-  
tyng exclus-  
deth a sole  
receiuyng of  
the Sacra-  
mentes.

tent I should execute the office of Prieste  
vnto the Lorde. And he saied vnto me: Le-  
up, vnto thre principall thynges is thy  
seede appointed of GOD, namely to be a  
signe of the glorious lord that is to come,  
and he, that beleueth, shalbe the firste. The  
greate lot shall not fall vpon hym. The se-  
conde shalbe in priesthooode. And the third  
shal haue a newe name, because a king shal  
rise vp in Iuda, and reuew my Priesthood,  
acordyng to the figure of the Gentiles,  
among all nations. But the commyng of  
hym is vnbutterable, as who shall bee the  
Prophet of the highest, borne of the seede  
of our Father Abraham. All the pleasant  
thynges of Israell shall be geuen to thee,  
and to thy seede, and ye shall eate all that  
is faire to see to, and thy seede shall distri-  
bute the Lordes Table, and of them shall  
be high Priestes, Iudges, and Scribes:  
for in their mouthe shall the holie thinges  
be kept. Whē I awooke, I perceiued, that  
this vision was like the other, and I laied  
it vp in my harte, and shewed it not to any  
man liuyng vpon yearth. The firste twoo  
daies I and Iuda wente to our Grandfa-  
ther Isaac, and he blessed me, according to  
all the saynges of the visions that I had  
seen,



seen, but he would not goe with vs vnto Bethel. But when we came to Bethel, my father Iacob sawe in a vision concerning me, that I should bee their Prieste before the Lorde. And he rose in the Mornyng, and tithed all thynges to the lorde by me. Then came we to Hebron to dwell there, and by and by Isaac called me, to expound the lawe of the lorde, accordyng as Gods Aungell had shewed it me, and he taught me the Lawe of Priesthoode, Sacrifices, Burnt offerpuges, Firstlynges, Freewill offerpuges, and offerpuges for health. E- uery daie he taught me vnderstādyng, and called vpon me continually before the lord, sayng: my sonne, geue no care to the spi- rite of fornication, for he will folowe thee and defile the holie thynges by thy seede. Therefore take thee a wife in thy youth, suche a one as hath not any blemishe nor vncleannesse, nor is of the kindred of the Allophites, or of the Gentiles. And before thou enter into the holies, wash, and like- wise ere thou sacrificest, and also whē thou hast doen, Offer vnto the lorde the frutes of the twelue trees that are euer grene, as my father Abraham taught me to do: and the fruite of all cleane beastes, & of cleane

D.ii.

foules

Exod.xxix.  
Leuit.i.ii.iii.

In exhorta-  
tion for Mis-  
nisters.

A Minister  
maie bee mar-  
ried.

Leuit.xxi.

He muste  
come with a  
pure mynde  
to execute  
his office.

Leuit.1.3.4.5.

## The Testament

foules offer thou in Sacrifice. Likewise offer vp the first borne of all thynges, and the firste frutes of the vine, and synckle all thy Sacrifices with salte. Now therefore my sonnes, keepe ye all the thynges that I commaunde you: for whatsoeuer I haue heard of my fathers, that haue I told vnto you. I am cleare from al the wickednesse and synne, whiche you shall commit to the ende of the worlde. Ye shall woork wickednesse againste the Sauour of the worlde, and ye shall seduce Israel, stirring vp muche euill against him from the lord and dealyng wickedly with hym, so that Hierusalem shall not continue, by reason of your naughtinesse. The Veile of the Temple shalbe rente asunder, to discouer your foulenesse, and ye shall bee scattered as prisoners among the Heathen, and bee scorned, curssed, and troden vnder foote. Neuerthelesse, the house whiche the lord shall chuse, shall bee called Hierusalem, as the booke of Enoch the righteous conteineth. Therefore when I was. xxviii. yerres olde, I tooke a wife, whose name was Melcha, and she conceived and bare me a Sonne, and called his name Gershon, because we were but strangers in our lande:

For

**I** comforte  
for godly pa-  
rentes.

**Propheste of**  
the destructi-  
on of Israel.

**The realme**  
plagued,  
whose muni-  
terie is wic-  
ked.

**Gene. xxxvi.**

**A cup his**  
apogonic.

For Gershon signified banishment. Now  
 I knewe of hym, that he should not bee of  
 the chief degree. The seconde was Caath, 2.  
 who was boꝛne the xxxv. yeare. I sawe a  
 vision Eastwarde, how all the Congrega-  
 tion stode by a losfe, and therefore I cal-  
 led his name Caath, whiche signifieth the  
 beginnyng of greatnesse, and learnyng.  
 The thirde was Merari, who was boꝛne in 3.  
 the fife and fifteth yeare of my life: And  
 because his mother was hardely deliue-  
 red of hym, she called hym Merari, whiche  
 is as muche to say, as my bitternesse. And 4.  
 in the three score and fourth yeare of my Exod. vi.  
 life, was my daughter Iochebed boꝛne in  
 Egypt: and so was I honorable among my  
 brethren. Also my sonne Gershon tooke  
 a wife, whiche bare him Libny and Schimi.  
 The sonnes of Caath were Amram, Ysh-  
 uar, Hebron, and Vziel: and the Soones  
 of Merari were Mahaly and Mushi. In the  
 fower score and fowerteenth yeare of my  
 life, Amram tooke to wife my daughter  
 Iochebed, because that he and she were  
 boꝛne bothe ou one day. I was eight yere  
 old, when I entered into the land of Cha-  
 naan: and eightene yere olde, when I en-  
 tered the office of Priesthoode. At eight

Leuy made  
 Priest at .18.  
 yeres.

## The Testament

Maried at  
xxviii.

I note for  
Parentes.

Beespiges  
of the lear-  
ned minister.

Wisdomes  
a precious  
Jewel.

and twentie yeres I tooke a wife, and at  
fourtie yeres olde I entered into Egypt.  
And beholde, ye bee now my Childrens  
children in the thirde generation. Ioseph  
died in the hundred and tenth yere. And  
now my Children, I warne you, feare the  
Lorde your GOD with all your harte,  
and walke plainely in all thynges, accor-  
dyng to his Lawe. Moreover, byng by  
your children in learnyng, that they maye  
haue vnderstandyng by readyng the lawe  
of God, without ceasyng all their life lōg.

For whosoever knoweth Gods lawe shal-  
be honoured, and goe wheresoever he wil,  
he shall be no straunger. Also he shall haue  
more freindes then his foresathers hadde,  
and many shall bee glad to serue hym, and  
to heare the lawe at his mouthe. By son-  
nes, deale rightfully vpon yearth, that ye  
maie finde heauen, and so we good thinges  
in your myndes, that ye maye finde them  
in your life. For if ye sowe euill thynges,  
ye shall finde and reape all maner of com-  
buraunce and trouble. Get ye wisdom in  
the feare of God: For if captiuitie come,  
and Cities and Countreys bee destroyed:  
golde and siluer, and al possessions perish,  
but none can take awaie the wise mannes  
wisdom,

wisedome, saue onely the blindnesse of vngodlinesse and synne. For his wisdom shall become a shield to hym among his enemies, and make a straunge countrey to bee as his owne home, and cause hym to finde frendship in the middelt of his foes. If he teach and doe suche thynges, he shal sitte with kynges, as did our brother Ioseph. And truely my childezen, I knowe by the writynges of Enoch, that in the ende ye shall doe wickedly, laiyng your handes mooste spitefully vpon the lorde, & through you your brethzen shalbe confounded, and made a scornynge stocke to all Nations. Howbeeit our Father Israell is cleare fro the wickednesse of the high Priestes, whiche shall laye hande vpon the Sauioz of the worlde. The heauē about the pearth is cleane, & you be the lightes of the Heathen, as the Sūne and the Moone. What shall al the Heathē do, if you be ouerdarkened with wickednesse, and byyng cursednesse vpon your countrey folke, for whose sakes the lighte of the worlde is put into you, to inlighten al men withal; this light of the worlde shall you wilfully slea, and teache commaundementes cōrary to the righteousnesse of God. Ye shall purloine &

D.iiii. Lordes

Synne bindeth wildd.

Comodities of wisdom.

Chastise his death, & spitefulness of the Jewes prophesied. Math. xxvii.

Ministers what they are

## The Testament

**The wicked  
Priest-hood  
and their mi-  
serie descri-  
bed.**

i. Samuel. ii.

**A prophesie  
of their de-  
struction.**

Lordes offerpnges, and filche awaie pree-  
ces of it. Before ye doe your Sacrifices  
to the Lorde, ye shall steale awaie the choi-  
ceste thynges, and eat them disdainfullie  
with Harlottes, teachyng Commaunde-  
mentes of coueteousnesse. Ye shall defile  
Maried women, and enforce Maidens  
in Hierusalem. Ye shall matche your sel-  
ues with Whores and Harlottes, ye shall  
take the Daughters of the Heathen to  
wife, purifyng them with vnrightheous  
purifyng, and youre minglyng shall bee  
as Sodome and Gomorrha, and ye shall  
be swolne with wickednesse in the Priest-  
hood, in so muche that ye shall disoaine-  
fully laughe the holie thynges to scorn, not  
onely hauntyng your selues againste  
menne, but also beeyng puffed vp with  
Pride againste the Commaundementes  
of GOD. For this cause shall the Tem-  
ple, whiche the Lorde shall haue chosen,  
be vndoubtedly lefte desolate in vnclean-  
nesse, and you your selues, become capti-  
ues to all Nations, and bee lothed and  
abhorred among them, and receiue ender-  
lesse shame and confusion, through Gods  
rightfull iudgement: and all that see you,  
shall thinne you. And were it not for our  
fathers

fathers Abraham, Isaac and Jacob: there should not one of my seede bee left vpon earth. Furdermore, I know by the booke of Enoch, that you shall goe astray by the space of threescore and tenne weekes, and defile the Priesthoode, stayne the sacrifices, destroye the Law, despise the saynges of the Prophetes, frowardlie persecute righteous folke, hate the godly, abhorre the saynges of soothfaste men, & call hym Hereticke, that goeth about to reuert the Lawe by the power of the Highest; and in the ende ye shall kill \* hym out of hande, as you thinke, not knowyng that he shall rise againe, and so shall ye receaue his innocent blood wilfullie vpon your owne heades. For his sake shall your holy places be left desolate, whiche you shall haue defiled, even by vtter forswearyng, and your dwelling shall not be cleane, but you shall bee accursed among the Heathen, and despayre shall bere you, till he visite you againe, and mercifully receaue you through faith & water. And forasmuche as ye haue hearde of the threescore and ten weekes, heare ye also of the Priesthoode. For in every Iubiley shall be Priesthood. In the first Iubiley the firste annointed into the Priest.

A Prophecie  
of Chyestes  
persecution.

Marke the  
right portra-  
ture of the  
shauelyng  
generation.

Christ and  
his members.

Ergo faith  
and the holy  
Ghost iustifi-  
feth, and not  
merites.

## The Testament

7. *Jubilex.* Priesthoode shall bee greate, and talke to  
 God, as to his father, and his Priesthoode  
 shall be full of the feare of the Lord, and in  
 the daye of hys gladnesse hee shall ryle vp  
 3. to the saluation of the worlde. In the se-  
 conde Jubiley, the annointed shall be con-  
 reued in the heauinesse of the beloued  
 sorte, and his Priesthoode shall bee honou-  
 rable, and he shall bee glorified among all  
 3. men. The thirde Priest shall bee taken  
 4. by in sorrowe, and the fourth shall bee in  
 griefe; because the multitude of iniqui-  
 ties shall be layd vpon hym, and throug-  
 out all Israell euerye man shall hate hys  
 5. neighbour. The fifth shall bee helde faste  
 6. in darkenesse, and likewise the sixth and  
 7. the seauenth. And in the seauenth shall bee  
 suche abomination before God and man  
 as I cannot expresse, howbeit that the  
 doers thereof shall be knowne. For thys  
 cause shall they bee in captiuitie and cor-  
 ruption, and their Lande and Substaunce  
 shall be destroyed: but in the fifth weeke  
 they shal returne into their desolate coun-  
 trey, and renue the Lordes house. In the  
 seauenth weeke, shall come Idolatrous  
 Priestes, coucitous warriours, vnright-  
 eous Scribes, and filchy abusers of men,  
chidren



children, and beastes. After that the Lorde hath sent vengeance vpon them in the priesthoode, then will God raise vp a new priest, to whom all the Lordes worde shall be opened: and he shall execute true iudgemente vpon earth manye daies, and hys starre shall rise in heauen. As a kyng shall he shead forth the light of knowledge in the open sunshine of the daye, and hee shall be magnified ouer all the worlde, and bee receaued and shine as the sunne vpon the earth, and drive awaye all darkenesse, and there shall be peace vpon all the earth. In his dayes the heauens shall reioyce, the earth shall be glad, the cloudes shall merie, the knowledge of the Lorde shall be poured out vpon the earth as the waters of the Seas, and the Angels of glory that are in the Lordes presence, shall reioice in hym. The heauens shall be opened, and out of the temple of glorie shall sanctification come vpon him with the fathers voice, as from Abraham the Father of Isaac, and the glory of the highest shall be spread out vpon hym, and the Spirit of vnderstanding and sanctification shall rest vpon him, whercof hee shall geue abundantlye and mightely to hys childre in truch for evermore.

Christ and  
his true mis-  
tery de-  
scribed.

Christ ligh-  
teneth the  
world.

Baptisme of  
Christ pro-  
phesied.

## The Testament

No Priest-  
hoode shall  
succeed  
Christ:  
Priesthoode  
of Christ  
how benefi-  
ciall.

Christ is our  
propiti-  
ous.

Christ ge-  
ueth power  
to his, to  
tread downe  
spirites.

more, and there shall none succcede hym  
from generation to generation, worlde  
without end. In his Priesthoode all sinne  
shall come to ende, and the vnrighteous  
shal cease from their naughtinesse, but the  
righteous shall reste in hym, and hee shall  
open the gates of Paradise, and stave the  
threatnyng sworde againste Adam, and  
feede the Lambes with the fruite of life,  
and the spirite of holines shall be in them,  
Hee shall bynde vp Beliall, and geue his  
owne children power, to tread downe hurt-  
full spirites, and the Lorde shall reioice in  
his children and accept them as his belo-  
ued: for euermore: Then shall Abraham,  
Isaac, and Jacob bee glad, and then shall  
I and all Saintes reioyce. Now my chil-  
dren ye haue heard all. Therefore chuse  
vnto you either light or darkenes, either  
the law of the Lord, or the workes of Be-  
liall, and wee answered our Father, say-  
ing: We will walke before the Lorde ac-  
cording to his law. And our father sayde,  
the Lorde is witnesse, and his Angels are  
witnesses, and I am a witnesse, and you  
your selues are witnesses of the woordes  
of my mouth: And when wee had answer-  
ed, wee will bee witnesses, Leuy rested  
with

Of Leuy.

with this charge geuen vnto his Children.

And he stretched out his feete, and was put to his Fathers; when hee had liued hundredeth and seuen and thirty yeares, and they layd hym in a Coffin, and buried hym afterwarde in Hebron, besides Abraham, Isaac and Jacob.

Finis.

C.i.

The



*The Testament of Iuda made to  
his children, at his death concerning  
valiauntnesse, couetousnes  
and fornication.*



*Loe here the blessed Princely state.  
Of Iuda, suffering not hys mate:  
The Seepter, Lyon, Purse and Crowne,  
Betoken glory and renowne.*



He cōpy of al the sayn-  
ges of Iuda, whiche he  
spake to his childre, at  
the tyme of his death,  
when they were come  
together before hym,  
he said vnto them,

I was my fathers fourth sonne and my **Juda his**  
mother called mee Iuda sayng: I thanke **exhortation**  
thee Lorde for that hee hath geuen mee a  
fourth sonne. I was swifte of foote and **Genes. 29.**  
painfull in my youth, and obeyed my Fa- **The duene**  
ther in all thinges, and blessed my mother **of children.**  
and my mothers sisters. And when I came  
to mans estate my Father Iacob prayed  
ouer mee sayng: thou shalt be a Kyng and  
prosperous in all thinges. Beholde, God **Ustantines**  
gaue mee grace in all my workes both a- **of Iuda by**  
broad and at home. Upon a tyme I sawe a **the gift of**  
Hinde and ran after her and caught her, **God.**  
and made meate of her for my Father. **Genes. 47.**  
Also I outran the Roes, and overtooke all  
thinges that were in the fields, in so much  
that I caught a wilde Hare and tamed  
her, I plucked a Kid out of the mouth of a  
Beare, and takyng hym by the paw ouer- **The man**  
threw hym, and rente asunder all wilde **hood Iuda.**  
beastes that turned vpon me, as if I had  
been

4. been a dogge. I encountred with a wilde
5. Boare, and ouerrunning hym tare hym in peeces. In Hebron a Bastard lyon leapt vpon a dogge, and I catchyng him by the taile flung hym awaie by and by, and hee brake asunder. In the borders of Gata a
6. wild Bull was feedyng in the fieldes, and I tooke hym by the hornes, and swinged hym about, and finally killed hym. There came twoo Kinges of the Chananites armed vpon our flocke, and muche people with them, and I alone runnyng to the flocke, leapt to king Sur, and strikyng vpon his legs ouerthrew hym, and so slew hym.
7. Also I killed an other kyng named Thaphes, sityng on his horse, and so scattered
8. all their people. I ouertooke king Achoz, a Giant on horsebacke, shootyng forward and backward: and throwyng a stone of threescore pound weight vpon his horse I ouerthrew him and killed hym, and fightyng twoo houres with Achoz, at length I claue his shield, and maimed his feete, and finally slew him. As I was pull yng of his breastplate, beholde eight of his frendes assailed mee, whereupon I filled my handes with stones, & fling yng them at them with a sling, slew fower of them, and put the o-

other

ther fower to flight. Also our Father Iacob slew the Giant Beelisa king of all the Kynges, who was mightie and houghe of the stature of twelue cubites. By reason whereof, feare fell vppon them, and they leste their fightyng against vs. For thys cause my father was carefull of mee when I was in any battell with my Brethren. He sawe in a vision concernyng mee, that the Angell of strength followed me euery where, to the intent I should not be overcome. The second handsell was a greater battell to vs than that whiche wee had at Sichem, in so much that in fightyng valiantly with my Brethren, I chased a thousand men, and slewe of them two hundred persons, and fower of their Kynges, and followyng after them scaled the Wall of their Citie, and there slew two kings mo, and so we deliuered Hebron, and led them all away as prisoners. The next daye wee went to a strong walled and vnapprochable Citie called Areca, whiche threathned to kill vs. Therefore I and Gad went to the eastside of the Citie, and Ruben and Leuy to the West and Southside. They that stode vppon the walles, supposyng there had been no mo but Gad and I, did

The vali-  
antnesse of  
Jacob.

E. i.

set

## The Testament

set fiercely vpon vs, while in the meane  
tyme my Brothers that lay in stale, brake  
out vpon the other two sides, and scalyng  
the wall with Ladders, entred the Citie  
ere our enemies wist it, and so we wonne  
it by the sword, and set fire vpo the tower,  
and burnt it vp with such as were fled bn-  
to it. As we returned, the men of Thaffie  
10. lay in wait for our pray, and tooke it with  
our children. But wee followed them to  
Taffie and slew them, and burned the Ci-  
tie, spoyling all that was in it. And while  
I was at the Waters of Gureba, wee fell  
11. vpon the men of Jobell that came against  
vs in battell, and slew and spoyled bothe  
them and also their complices that came  
to their ayde from Selon, so as wee gaue  
them no respit to retorne again vpon vs.  
The fifth day after there came men from  
Bachir to fetch away our prisoners, whō  
12. wee met in battell, notwithstanding that  
they were a mightie hoste, and slew them  
before they could get vp to the place that  
they came from. And when wee came to  
their Citie, their women tumbled downe  
stones vpon vs from the toppe of the Hill  
whereon their Citie stode: But I and  
Simeon coastyng to the backside of the  
towne



towne, got to the higher places, and destroyed the whole Citie. The next daye it was told vs that the Cities of two kings <sup>13.</sup> came againste vs with a houghe Poste. I therfore and Dan, feigning our selues to be Amoztheans and fellows with them, went into their Citie, and takynge the enterances in the dead time of the night, did set the Gates wide open to our Brethren that came after vs, by meanes wherof we destroyed them and all that they had, and when we had sacked the City one did caste downe the thre Walles thereof. Then <sup>14.</sup> went we to Chamua, whiche was the refuge of all the Kings for their Warres. Where being angry for a hurt y I tooke, I charged vpon those that stood aboue me: but they threw downe stones out of slinges vpon me, and shot arrowes at me, & had killed me, but that my brother Dan reskued me. Therefore we came runnyng vpon them in a rage, and put them all to flight, and they passyng by an other waye, went and sued humbly to my Father, who made a couenaunt with them, so as wee did them not any more harme, but receaued them into league with vs, and redeliuered them al their prisoners. Then build

## The Testament

ded I Chanania, and my Father builded  
Rambahel. Twentie yeares olde was I  
when thys Warre was made, and the  
Chananites were afraide of mee and my  
bzechren. I had muche cattel, and my chief  
Herdman was Man of Odellam, in whose  
company I saw Barsa King of Odellam,  
who made vs a feaste, and with muche in-  
treatance gaue me his daughter Bethsue  
to wife, whiche brought mee forth the Er,  
Anan, and Sylon, of which three GOD  
slew two childlesse. For Sylon lyued of  
whom some of you be the children. My fa-  
ther and wee made eightene yeares peace  
with his brother Esau and his Children.  
When the eightene yeares were past, af-  
ter our comming out of Mesopotamia, in  
the fortheth yeare of my life, Esau our Fa-  
thers brother came vpon vs with a great  
and strong host, and was slaine by the bow  
of Jacob, and conueied away dead vnto  
mount Seir. We also followed vpon the  
15. children of Esau, but his city was strong  
with high walles and gates of Iron and  
Brasse, so as wee coulde not enter into it,  
howbeit wee did shut them vp within it,  
and besieged it. Nowe when they shewed  
not themselves abroad in twentie dayes  
toget

together, I put my helmet vpon my head  
and in sight of them all set by a ladder, and  
scaling the wall slew fower of their noble  
men with a Stone of the weight of thre  
talentes. The next day Ruben and Gad  
went in and slewe thre score other. Then  
they offered peace, and we by our fathers  
aduice receaued them to tribute. And they  
gaue vs two hundred quarters of Corne,  
fue hundred Bates of Dyle, and a thou-  
sande and fue hundred measures of wine,  
vntill we wente downe into Egypt. After  
this my Sonne Her married Thamar of  
Mesopotamia the Daughter of Aram. Nowe  
Her was a wicked. Imy and doub-  
ted of Thamar, because she was not of the  
land of Chanaan. Therefore the Angell  
of the Lorde slewe hym the thirde night af-  
ter his mariage, when he had not yet com-  
panied with her by reason of his mothers  
subtiltie, and so dyed in his naughtinesse,  
for she was loth that her shoulde haue had  
any children by her.

Her and A-  
nan slaine,  
for not vsing  
the benefite  
of lawfull  
mariage.

When Anan was marriageable; I  
gaue Thamar vnto him, and hee also of a  
spite companied not with her, not with-  
standyng that hee liued a full yeare with  
her. And when I threatned hym, then hee

## The Testament

companied with her, but yet by hys mothers commaundement he let his seed fall vpon the ground, and so he also died in his wickednes. I minded to haue geuen her vnto Silon also, but my wyfe Bethsue would not suffer mee. For she spited Thamar because she was not of the daughters of Canaan, as her self was, now I knewe that the offspring of Chanaan, was mischieuous, but yet did youthfull fancie blynde my hart, and as I beheld her pouring out wine I was deceiued by drunkennes and fell in loue with her. Upon a tyme whyle I was away, she married Silon to a Woman of Chanaan, which her deede when I vnderstoode I cursed her in the bitterness of my soule, and so she dyed in the wickednes of her sonnes. A two yeaeres after these things as I went to sheere my sheep, Thamar deckyng her selfe like a Bride, sate her downe at a gate of the Citie. For it was the custome of the Amorites that their Brides doe set them selues forth at the gates of their Cities, by the space of seuen dayes together, to be abused in fornication. I therefore being drunken with the waters of Doie, knew her not by reason of wine, in so much that her beautye

Fornication  
 a fruit of  
 drunkennes.

Genes 38.

An intol-  
 lerable cu-  
 stome of the  
 Ammorites.

Apparell,  
 beutie and  
 wine prouo-  
 keth whores  
 dom.

to ge-

together with the attire in decking of her  
 selfe deceiued me, and thereupon turnyng  
 aside vnto her, I sayd, shall I come in vnto  
 thee? and she aunswered, what wilt thou  
 geue mee? and I gaue her my Staffe, and  
 my Girdle, and the Crowne of my Kyng-  
 dome. Upon my companyng with her, she  
 conceiued after ward, I not knowyng my  
 selfe to haue bene the doer thereof, would  
 haue put her to death for it. But she ha-  
 uing kept my pledges in store, shamed me  
 with them, and when I had heard myne  
 owne wordes of her in secret which I had  
 spoken to her when I laye with her in my  
 drunkenesse, I could not put her to death  
 because it was of the Lordes doying, but  
 I touched her not any more to my dyng  
 day. For, when I had done thys abhomi-  
 nation, I fraell, lest she might worke wi-  
 les with mee, I sayde I would fetch my  
 pledges againe of her. But when I inqui-  
 red for her, the townsmen sayd there was  
 no Bride in their Citie, because she came  
 from another place, and had sit there but a  
 little while; and she deemed, that no man  
 knewe of my goyng in vnto her. After-  
 warde we came into Egypt to Ioseph, be-  
 cause of the dearth, Six and fortie yeares

Fornication  
 is chargea-  
 ble.

Happy are  
 they that can  
 cease from  
 doying ill.

## The Testament

old was I when we came hether and thre-  
score and thirteene yeares haue I liued  
here. And now my sonnes heare mee your  
Father, in all thinges, that I charge you  
withall, and keepe ye all my saynges, in  
doyng all maner of righteousnes befoze  
the Lord, and in obeiyng the commaunde-  
ments of the Lord God, and walke not af-  
ter your owne lustes, noz after the concei-  
tes of your owne mindes, in the pride of  
your hartes, nether glozy you in the wor-  
kes of the strength of your youth, because  
it is sinfull in the sight of the Lord. For, in  
as muche as I gloried in my battels, and  
vphrayded my brother Ruben with Billa,  
my Fathers wife, because no face of any  
beutifull woman, had yet deceiued mee,  
therefoze the spirite of fondnes and forni-  
cation fell vpon mee, so as I was ouerta-  
ken both in Bethsue the Chananite, and  
in Thamar the wife of mine own sonnes,  
And I saide to my father in lawe, I haue  
made my father priuie to the matter, and  
therefoze I will take thy daughter to my  
wife. Hereupon he shewed mee an infinite  
masse of Gold in his daughters behalfe,  
(foz he was a king) and decking her with  
Golde and Pearle, willed her to pour out  
wine

It is sinfull  
foz any man  
to glozy in  
his felicitie.

See what it  
is to vphrayd  
men their  
vice.

wine to vs at the Supper. The beautie of the woman and the Wine together, dazed mine eyes, and voluptuousnes did so darken myne vnderstandyng, that I fell in loue with her and brake the commaundement of GOD and of my Fathers, and tooke her to wife. According to the intent of my hart, the Lord payd me home for it: for I had no ioy of the children, that I had by her. Now therefore my children, be not dronken with Wine; for Wine turneth a mans vnderstandyng away frō the truth; and kindleth in hym the fire of luste; leadyng his eyes into error, in so muche that wine is a seruaunt to the spirite of lechery, to further the fedying of the mind with voluptuousnes, and so those twain bereue a man of all power. For, if a man drinke wine till hee bee dronken, he traineth hys mind into the filthy thoughtes of lecherie and kindleth the body to carnall copulation. And if desired occasion serue, sinne is wrought without shame. Suche a thyng is wine my sonnes; for a dronken man is ashamed of nothyng. Beholde: It made both me and Thamar to do amisse, so as I blushed not at y<sup>e</sup> multitude in the City but went aside vnto her in the sight of al men;

and

Childre that marry without consent of parentes plagued.

Discommo-  
dities of  
wine.

1. Blindeth  
vnderstan-  
ding.

2. Seruaunt  
of lechery.

Fruite of  
drunkennes.

A dronken  
ma is shame-  
les.

Example.

## The Testament

Who ought  
to drinke  
Wine.

Properties  
of a drunken  
man is filthy  
talk, and  
wicked deed,  
Discommo-  
dities of  
whoredom.

and committed a greates sinne in discou-  
eryng the vncleane priuities of my owne  
sonnes. Through drinkeing of wine I was  
not ashamed to breake Gods commaun-  
dement in takyng a woman of Chananie  
to Wife. Wherefore my sonnes, hee that  
drinketh wine, had neede of discretion, and  
the discrecion, that euery man ought to vse  
in drinkeing of wine, is, that he be ashamed  
to ouerdrinke hym selfe. For, if hee passe  
that bond, he forgoeth his vnderstandyng,  
and cleaueth to the spirite of error, which  
causeth the drunken man, to talke filthely  
and to doe wickedly, and not to bee asha-  
med, but to boast of his lewdnes, thinkyng  
it to be good. He, that committeth whore-  
dome, is bereft of his libertie, and becom-  
meth a bondslawe, of lecherie, and cannot  
get out of it againe, after the same maner  
that I was made naked. For I gaue ouer  
my Staffe, that is to saie, the staffe of my  
tribe: and my girdle, that is, my power: &  
my crowne, that is, the glory of my kyng-  
dome. Howbeit, repentynge these thinges,  
I forbare all wine and flesh vnto mine old  
age, & was vtterly vnacquainted with all  
mirth. And the Angell of GOD shewed  
me, that women should from tyme to tyme  
ouer-



ouermaster all meane, as well Kynges as  
 Raitifes, and bereaue greate men of their  
 glozy. For the pouertie of a poore man is  
 a greater fence to hyu, than is the strength  
 of a mightie man. Therfore my chyldren,  
 keepe measure in drynkyng; for there are  
 in it fower noysom spirites, that is to wite:  
 of concupiscence, of hartburnyng, of le-  
 chery, and of filthy gamynge. If ye drinke wyne  
 merily in the fear of God, and with shame  
 fastnes, ye shal liue. But if ye drinke with-  
 out regard of shame, and feare of God,  
 then turneth it to drunke messit, and disho-  
 nestie stealeth in. And if ye drinke none  
 at all, then shall ye nor sinne, neither in  
 flanderous wordes; nor in quarelyng,  
 nor in railyng; nor in breache of Gods  
 Commandementes; neither shall ye po-  
 rishe before your tyme. For Wine disclo-  
 sech the secretes of God and man vnto  
 straigers, like as I bewrayed the secretes  
 of God and of my Father Iacob to Beel-  
 sue the Chanaanite; whiche God hath for-  
 biddē to be disclosed. Also wine is a cause  
 of warre and feditiō. Whereouer I charge  
 you my sonnes, that you loue not Honey,  
 ne looke vppon the beutte of women: for  
 money and womanly beauty made mee to  
 ouershoot

Fower noys-  
 some spirites  
 folow dyon-  
 kennes.

1. Concupis-  
 cence.

2. Hartbur-  
 nyng.

3. Lechery.

4. Couetous-  
 nes.

Abstinence  
 from wine  
 what com-  
 moditie it  
 hath.

1. It flau-  
 dereth not.

2. It quarel-  
 leth not nor  
 rayleth.

3. It bre-  
 acheth not the  
 Command-  
 ements.

4. It per-  
 isheth not be-  
 fore tyme.

## The Testament

Obedience  
to parentes  
how profit-  
table.

The discour-  
modities of  
consciousnes

1. Full of  
pnde.

2. Detestles.

3. Disque-  
resth the soule

4. Consumeth  
the body.

5. Contemne  
Gods holy  
word.

ouershoothe my selfe in Bethsue the Chas-  
namite. And I am sure, that these twoo  
thinges shall corrupt mine offspr yng, and  
marre the wise men of my linage, and hurt  
the kyngdome of Iuda, whiche God hath  
geuen mee for obeyng my Father; for I  
neuer repined at my Father Iacobs com-  
maundement, but did whatsoeuer hee bad  
mee. And Abraham the Father of my Fa-  
thers blessed me to fight for Israel, and so  
did Isaac blesse mee likewise: and I know  
that the kingdome shall stand by me. But  
I haue read in the bookes of Enoche the  
righteous, that ye shall woork wickedly  
in the latter daies. Therfore my children  
keepe your selues from lechery and coue-  
tousnes, and geue eare to your father Ju-  
da; for those thinges withdraw men from  
Gods law, and blynde the vnderstandyng  
of their mindes, and teache them. 1. pryde,  
neither suffer they any man to shewe mer-  
cy. 2. to his neighbour. They bereue hys  
3. Soule of all good thinges, and hold it  
downe in paines and sorowes. Also they  
disappoint hym of hys sleepe, 4. and con-  
sume his fleshe. Finally, 5. they hinder  
Gods Sacrifices, neglect his blessinges,  
disobey the speaking of hys Prophetes,

and

and are offended at the woorde of godly-  
 nesse : for these two passions are contrary  
 to the commaundementes of GOD. Hee  
 that serueth them cannot obey GOD, be-  
 cause they dazell mens mindes, and walke  
 abroad as well a nightes as of daies. My  
 children, couetousnes leadeth men to ido-  
 latry. For through dotyng vppon money,  
 it calleth them Gods, whiche are not, and  
 compelleth the infected partye to growe  
 mooste vilely out of kinde. For moneyes  
 sake I losse my children, and had not the  
 penaunce of my fleshe, and the humblyng  
 of my soule, and the prayers of my father  
 Iacob beene : I had dyed as now without  
 children. But the God of my Fathers be-  
 yng mercifull and full of cōpassion, knew  
 that I sinned through ignoraunce. For  
 the Prince of errour had blynded me, and  
 I ouershot my selfe as a fleshely man, and  
 beyng corrupted with synne, knewe not  
 mine owne infirmitie, but thought my  
 selfe to be inuincible. Know ye therefore  
 my sonnes, that two spiritēs do waite v-  
 pon a man : that is to wit, the Spirit of  
 trueth and the Spirit of errour, and in  
 the middes betwene them is set the Spi-  
 rite of vnderstandyng of the mynd, whose  
 proprietie

The coue-  
 tous and le-  
 cherous can  
 not feare  
 God.

Idolatrie  
 the fruite of  
 couetous-  
 nes.

Two spiri-  
 tes waite v-  
 pon a man.

## The Testament

propertie is to incline whiche waye it li-  
 steth. The thynges that belong both to  
 truch and vnturth are wrytten in the brest  
 of man, and God knoweth euerpe whit of  
 it, and none of al mens workes can be hid-  
 den at any tyme from hym, because all the  
 priuities of mens hartes are wrytten be-  
 fore the Lord, and the spirite of truch bea-  
 reth witnesse of all thinges and accuseth  
 all, and he that sinneth hath a burnyng in  
 his hart, and can not lift vp his face to his  
 iudge. And now my chyldren, loue ye Le-  
 uy, that ye may abyde, and exalte not your  
 selues aboue hym, leaste ye perishe. The  
 Lorde hath geuen vnto me the kingdome,  
 and vnto hym the Priesthoode, and hath  
 put the kingdome\* vnder the Priesthood.  
 Unto Leuy is geuen the Priesthoode,  
 and vnto Iuda the kingdome, and GOD  
 hath put the kingdome vnder the Priest-  
 hoode. Unto mee he hath geuen the thin-  
 ges that are vpon the earth, and vnto\* him  
 the thinges that are in heauen. As farre  
 as the Heauen surmounteth the Earth, so  
 farre doth the\* Priesthoode surmount the  
 kingdome that is vpon the earth. For the  
 Lorde hath chosen hym aboue thee, to ap-  
 proach vnto him, and to eate of his Table,

and

\* In respect  
 that heauen-  
 ly things are  
 better then  
 earthly, not  
 in externall  
 rule and go-  
 uernment.

Ergo iure di-  
 uino, the  
 Pope can  
 chalenge no  
 earthly po-  
 wer.

\* Not in po-  
 wer & rule,  
 but in the ex-  
 cellencie of  
 the office ap-  
 pertaining  
 to God.

and to take the firstlinges of the children  
 of Israel, and thou shalt bee as a Sea to  
 hym. For like as in the Sea both righte-  
 ous and vnrighteous are in daunger, and  
 the one sorte are caught Prisoners, and  
 the other sorte are enriched: euen so shall  
 all kinde of men be hazarded in thee, some  
 sinkyng in misery, and other some floatyng  
 in prosperitie. For in thee shall raygne  
 great Whales, whiche shall swallowe vp  
 men as fishes, and byyng free mens Son-  
 nes and Daughters into bondage. They  
 shall take awaye mens Houses, Landes,  
 cattell, and Money by force, and wrong-  
 fully feede Rauens and other greedy fow-  
 les with many folkes fleshe, and they shall  
 prosper in naughtinesse, and bee exalted  
 throughe couetousnesse, and there shall be  
 false Prophetes like stormes, which shall  
 persecute all righteous men. But y<sup>e</sup> Lord  
 shall set them together by the eares among  
 themselves, and there shall bee continuall  
 warres in Israel, and my kingdome shall  
 bee knit vp in Seraungers, tyll the Sa-  
 uour of Israel come, euen till the com-  
 myng of the God of righteousnesse, that  
 Jacob and all Nations may rest in peace,  
 and hee shall maintaine my kyngdome in  
 peace

Tyrantes  
 and wicked  
 men descri-  
 bed and pro-  
 phesied.

Mutual dis-  
 corde is a  
 plague for  
 Tyrantes.

Christ pro-  
 phesied.

## The Testament

peace for euer. For the Lord hath sworne to me that the kingdome of me and of my seede shall neuer faile world without end. But I am very sorowful, my Children, for the filthines and trechery, and idolatry, which ye shall worke against the kingdome, by followyng Witches and Coniurers, by bowyng your daughters to deceitfull deuils, by makyng them inchaunters, charmers and strumpets, and by intermedlyng your selues with the abominations of the heathen, for the whiche thinges the

Note thys  
ye that seeke  
after witz-  
ches for lost  
goodes.

The miserie  
of Ierusa-  
lem.

1. Famine.
2. Pestilence.
3. Death and Sword.
4. Besiegement.
5. Deuouryng Dogges.
6. Dayly reproche.
7. Losse and paine of eyes.
8. Slaughtering of children.
9. Rauishing of wiues.
10. Burning of the temple.
11. Desolation of the countrey.
12. Captiuitie.

A remedye  
for all these  
1. Repen-  
taunce.

Lord shall bring vpon you. 1. famine. 2. and pestilence, death and 3. sword, wrathfull. 4. besiegement and. 5. deuouryng dogs, reproch of. 6. freinds and foes, losse and. 7. paine of eyes, slaughter. 8. of your children, rauishing 9. of your Wiues, spoyle of your goods, the burning. 10. of your temple, the desolatiō. 11. of your countrey, and the. 12. captiuitie of your selues among all nations, whiche shall gelde some of you, to make Eunukes for their Wiues. But if ye retourne to the Lorde with hartie. 1. repentaunce and humanitie, and walke in  
all

all the 2. Commaundementes of God: He 2. Obediēt.  
 will visite you with mercie, and louyngly  
 deliuer you from the bondage of your e-  
 nemies. After this shall rise among you  
 a Starre out of Iacob, and a manne shall  
 spring out of my seede, whiche shall walke  
 as the day sunne of righteousnesse, among  
 the childzen of menne, in peace and meke-  
 nesse, and righteousnesse, and no sinne shal  
 bee founde in hym. The heauens shall o-  
 pen vpon hym, to poure out the spirite of  
 blessednesse vpon hym from the Father,  
 and he shall sheade out the spirite of grace  
 vpon you, and you shall bee his childzen in  
 truthe, walkyng in his first and last Com-  
 maundementes. This is the offspr yng of  
 the moſte high God, and the wellſpr yng of  
 life to all fleſhe. Then ſhall the Scepter of  
 my Kyngdome ſhine bryghte, and out of  
 your roote ſhall ſpr yng the beſſell of plan-  
 tyng, in whom ſhall growe by the rod of  
 righteouſneſſe to the Gentiles, to iudge  
 and ſaue all ſuche, as call vpon hym. After  
 this ſhall Abraham, Iſaac, and Iacob riſe  
 by againe to life, and I and the Princes  
 my brethren, ſhall be your Scepter in Iſ-  
 raell. Leuy firſte, I next, Joſeph the third,  
 Benjamin the fourth, Symeon the fifth,

The moſte  
 heauenly  
 benefite of  
 Chriſt his  
 ſeconde com-  
 myng.

F. i. Iſachar

## The Testament

Issachar the sixth, and so all the rest. And  
 the Lorde hath blessed vs : Leuy shall bee  
 the Messenger of my presence ; Symeon  
 the Power of my glorie ; Ruben Heauen,  
 Issachar the Earth, Zabulō the Sea, Jo-  
 seph the Mountaines, Benjamin the Ta-  
 bernacle, Dan the lightes, Reptalim the  
 Deinties, Gad the Day sunne, and Aser  
 an Oliue tree. And there shall be one peo-  
 ple of the lorde, and one tongue, and there  
 shall bee no more the false Spirite of Be-  
 liall, because he shall bee cast into endlesse  
 fire. They that are buried in sorrowe, shall  
 rise in ioye : and they that were poore for  
 the Lordes sake, shall be made riche. They  
 that suffered penurie, shall haue plentie,  
 and they that were weake, shall bee made  
 strong. They that died for the lordes sake,  
 shall wake vp vnto life, and runne in Ja-  
 cob, yea they shall runne skipping, and lea-  
 pyng, and they shall flie as Eagles for ioy.  
 But the vngodlie shall be sorrowfull, and  
 the synners shall mourne, and all people  
 shall glorifie the Lorde for euer. There-  
 fore my children, keepe all the lawe of the  
 Lorde, for there is hope for all suche as  
 walke aright. A hundred and nineteene  
 yeares olde doe I dye in your sight. Lette

none

A sweete cō-  
 fort for the  
 godly christe.  
 Math. v.  
 Note.

The blessed  
 estate of the  
 electe after  
 death.



none of you burie me<sup>me</sup> costly clothes , nor Iuda would  
 rippe my beallie , for so will Rulers doe: no sumptu-  
 ous buriall,

But cary me backe into Hebron with

you. With these woordes Iuda

died: and his children do-

png in all thynges

as he com-

maunded them,

buried hym with his fa-

thers in Hebron.

Finis.

F.ij. *J*The



*The Testament of Isachar, made  
to his Children at his death  
concernyng a single harte.*



*Learnie here a simple life,  
Not voide of paine but strife:  
The Sythe, the Spade, the Assse,  
Set forthe what man he was.*



The copie of Isachars wooꝝdes. The exhortation.  
 He calling his children  
 about hym, saied vnto them:  
 Ye childꝛe of Isachar heare  
 your Father, and harken to

the wooꝝdes of the beloued of the Loꝝde.

I am Jacobs fifth sonne, in the reward of  
 Mandrake. For Jacob broughte Man-

Gene. xxx.

dꝛakes out of the fiede, and Rachell mee-  
 tyng hym, tooke them of hym. Thereat  
 Ruben wept, and at his noise my mother  
 Lea came out. Now the Mandꝛakes were  
 sweete sented apples, whiche the lande of  
 Aran byngeth forth in high countreis,  
 by the waterualleis. And Rachell saied, I  
 will not geue thee these Apples, because  
 they shal helpe me to childꝛen. Now there  
 were twoo of these Apples. And Lea saied,  
 doth it not suffice thee, that thou hast got-  
 ten awaie the housbande of virginite, but  
 that thou wilt haue this also? She aun-  
 swered, let Jacob lye with thee to night,  
 for thy sonnes Mandꝛagoꝛas. Lea saied  
 vnto her, do not haste nor brag, for Jacob  
 is myne, and I am the wife of his youth.  
 And Rachell aunswered, howe so, was he  
 not first handfasted vnto me, and serued he  
 not our Father, so werteene peres for me?

## The Testament

What shall I doe to thee? For many are the wiles and policies of menne, and gile goes forward vpon yearth. If it had been otherwise, thou shouldest not haue sen Iacob in the face at this daie. For, thou arte not his wife, but werte guilfully putte to hym in my steade. My father deceiued me, and conueiying me awaie that nighte, suffered me not, to see hym. For had I been there, this had not come to passe. Wherefore take thee one Mandrake, and in lewe of the other, I graunte thee hym for one nighte. And Iacob knewe Lea, who conceiuyng bare me, and called my name Issachar, because of the hire. Then an Angell of the lord appeared vnto Iacob, and said that Rachel should beare but two sonnes, because she had forsaken the companie of her housebande, and chosen continencie: And if my mother Lea had not geuen thee twoo Apples for his companie, she should haue borne eighte children, whereas by reason of that, she bare but sixe, and Rachell twoo, because GOD visited her in the Mandrakes. For he knewe, that she desired to company with Iacob for issues sake, and not for luste of pleasure. For she laied by the Mandrake, and deliuered it

to Iacob the next daie, and therefore God heard Rachell in the Handrakes, because that although she had a mynde to them, yet she eate them not, but offered them to the Priests of the moste highest, whiche was in those daies, and laied them by in the Lordes house. Therefore my children when I came to mannes state, I walked with an vpright harte, and became Bayliffe of Housebandrie to my Fathers, and broughte them the frutes of their Landes in their due seasons, and my Father blessed me, when he sawe howe I walked plainly and simplie. I was no hye bodie in my dooynges, I was not hurtfull nor spitefull to my neighbour, I railed not vpon any manne, neither dyspraised I the life of any, that walked in singlenesse of mynde. By reason hereof, when I was thirtie yeres olde I tooke a wife, because labour had consumed my strength. I neuer knewe the pleasure of a woman through wantonnesse, but my laboure made me to sleepe soundlie, and my Father did alwaies reioice of my simplicity. For whatsoeuer paynes I tooke, first of al I offered al the first frutes, and the first ingendered cattle to the Lorde by the Priest, and then

F.iiii.

gaue

The godlie  
life of Ifa-  
char and his  
true dealing.  
An example  
for godlie  
children.

A patterne  
of a vertu-  
ous life.

## The Testament

with a plaine  
dealing man  
the Lorde is  
pleased.

A singlehar-  
ted man de-  
scribed, who  
and what he  
is.

gaue my father the reſte, and the Lorde  
doubled his benefites in my handes. **Dea,**  
and **Jacob** hym ſelf perceined well, that  
**GOD** wrought with my plain dealing.  
For vnto euery poore man, and to euery  
man in aduerſitie, gaue I of the frutes of  
the yearth with a ſingle harte. And nowe  
my children, harken, and walke in ſingle-  
neſſe of mynde; for I knowe that the lorde  
is verie well pleaſed with it. The ſingle-  
harted manne coueteth not golde, vnder-  
mineth not his neighbour, luſteth not af-  
ter diuerſitie of meates, deſireth not ſhifte  
of apparell, nor behighteth hym ſelf long  
tyme, but onely hath an eye to Gods will,  
and the ſpirites of error can doe nothyng  
againſt hym. For he can no ſkill, to enter-  
taine a faire woman, leaſt he ſhould defile  
his owne mynde: w<sup>h</sup>at he ouermaiſtereth  
not his wite, enuie melteth not his ſoule  
neither doeth his mynde run coueteouſly  
vpon gain. For he leadeth an vpright life,  
and beholdeth all thynges with a ſingle  
eye, excludyng all hurtfulneſſe of wo<sup>r</sup>ldly  
error, leaſt he ſhould overſee any of the  
Commaundementes of God; Therefore  
my children keepe Gods Lawe, and holde  
faſte plainneſſe, walke on in innocencie,  
and

and bee not to inquisitiue in Gods secre-  
tes, or of your neighbours doynges: but  
loue God and your neighbour, pitie the  
poore and weake, bowe doune your backs  
to Housbandrie, and labour in tillyng of  
the pearth, in all maner of Housbandrie,  
offering presentes to the lorde with than-  
kelgeuyng, who blesseth the pearth with  
encrease, and newe spryng of fruites, as  
he blessed all holy men, from Abell to this  
daie: for there is none other portion geue  
thee, then of the fatnesse of the pearth,  
whose fruites come by painestakynge; for  
our Father Iacob blessed me with the be-  
nefites of the pearth, and the firstelynges  
of fruites. Leuy and Iuda are glorified  
of the lorde among the children of Iacob.  
For God hath planted hym self in them,  
geuyng to the one the Priesthoode, and to  
the other the kyngdome. Therefore obey  
ye them, and walke plainly as our Father  
Iacob did. For vnto God it is geuen to  
destroie the temptations of Israell. My  
Children, I knowe, that in the laste daies,  
your children shall forsake plainnesse, and  
cleaue to coueteousnesse, let goe innocen-  
cie, and followe lewdnesse: Leane Gods  
commaundementes, and sticke vnto Be-

Learne you  
children of  
the pearth.

Obedience  
and plaine  
dealing com-  
mended.

The Testament

A plague for  
disobediēce,

The inno-  
cencie of I-  
sachar.

dy pat-  
to fol-

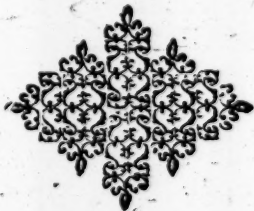
Harketh you  
Landlozdes,  
learne you  
wealthie of  
the pearth.

Uall, geue ouer Housbandrie, and gadde  
after wicked deuices, and therefore shall  
they be scattered among the Heathen, and  
become bondslaues to their enemies.  
Wherefore warne your children of it, that  
if they synne, they maie retourne quickly  
to the Lorde; for he is mercifull, and will  
deliuer them, and bryng the home againe  
into their owne lande. I am now an hun-  
dredth and twoo and twentie yeares olde,  
and I knowe not any deadly synne vppon  
me; I haue not knowen any woman but  
my wife, neither haue I committed whoz-  
some in the luste of myne eyes. I haue not  
dranke Wine vnto dronkenesse, neither  
haue I coueted any pleasant thyng of my  
neighbours. There hath been no guile in  
my hart, neither hath there any lyng gon  
out of my lippes. I haue been softe with  
every man that was in heauynesse, and gi-  
uen my bread to the poore. I haue not ea-  
ten my meate alone, nor remoued the bou-  
des and buttels of landes. I haue been pi-  
tifull all the daies of my life, and dealte  
truely in all cases. I haue loued the lorde  
with all my strength, and all men as myne  
owne children. My sonnes, if you also doe  
the like, all the spirites of Belial will flie  
from



from you, and nothyng that mischievous  
menne can doe against you, shall haue po-  
wer ouer you. You shall byng all wilde  
beastes in subiection to you, because ye  
haue the Lorde of heauen with you, if ye  
walke with menne in singlenesse of harte.  
And he willed them to carie his bodie in-  
to Hebron, and to burie hym there in the  
Cauē, with his Fathers. Thus he  
stretched out his feete, and died  
in a good age, haupng all  
his limmes strong  
and sounde,  
and  
slepte the  
sleep of all the  
worlde,

*JThe*



*The Testament of Zabulō, made  
to his Children at his death, concern-  
ing compassion and mercie.*



*The poore man at home, Zabulon fed,  
The straungers vnknewen also clothed:  
When Ship did saile, } But gaue his wit,  
God did not faile: } To gouerne it.*

The Testament of  
Zabulon.

42



**I** charge that Zabulon gaue  
to his childzen, in the hundreth  
and fourteench yere of his life,  
twoo and thirtie yeaeres after  
the decease of Ioseph. And he saied vnto  
them, heare ye me ye Sonnes of Zabulon,  
a good gifte to my Father and Mother.  
For when I was begotten, my Father  
was greatly encreased in Shepe and cat-  
tell, by reason of the good lucke that he  
had, through the straked roddes. I wiste  
not my Childzen, I wiste not that I ly-  
ned in those daies. For I considered not  
that I dealt wickedly through ignorance  
in Iosephes case, and mozeouer concealed  
it with my Brothers from our Father,  
howbeit, that I wepte muche for it in se-  
cret, for I was afraied of my Brothers,  
because they had all conspired together,  
to kill hym with the Sworde, that shoulde  
betraye that secrete. Neuerthelesse, when  
they would haue killed hym: I besought  
them moste earnestly with teares, that  
they would not dooe suche wickednesse.  
For Symeon and Gad, came vpo Ioseph  
to haue killed hym, and Ioseph fallyng v-  
pon his knees, saied vnto them: haue pi-

His exhorta-  
tion when it  
was geuen.

Gene. xxx.

The loue of  
Zabulon to-  
ward Ioseph.

ric

## The Testament

**A** good conscience refuseth no trial.

**L**oue betwene brethren is as a precious oymment.

**M**utual loue is mutual safetic.

tie vppon me my Brethren, haue pitie vppon the bowelles of our Father Iacob. Laye not your handes vppon me to thead innocent bloude, for I haue not synned againste you. If I haue doen amisse, nurture me with chastisemente, but laye not your handes vppon me for our Father Iacobs sake. Upon his sayng of these wordes, I beyng moued with compassiō came and wepte, and my harte melted within me, and all the substance of my bowels were loosened vppon my soule. Also Ioseph wepte, and I with hym, and my harte trembled, and the ioyntes of my bodye quaked, and I was not able to stande. And when he sawe me weepying with hym, and them conuynng towardes hym, to kille hym, he fledde behinde me, and besoughte them to pitie hym. Then Ruben stepping in, saied: Hy brethren, lette vs not kille hym, but lette vs caste hym into the drye pitte, that our fathers digged, and founde no water in it. For GOD suffred no water to spryng vp in it, because it should be a sauegarde for Ioseph. And so God did, til they sold him to the Ismaelites. Thus gaue I no consente to the synne againste Ioseph, but Symeon, Gad, and the other  
of

of my Brothers takyng money for Ioseph, bought Shoes with it, for them selues, their Wiues, and their Children, sayyng: Lette vs not eate it, because it is the pryce of our Brothers bloud, but lette vs treade it vnder our feete, because he saied he should raigne ouer vs, and wee shall see what his dreames will come vnto. Therefore in the Scepter of Enoches Lawe, it is written of hym that would not raise vy seede to his brother, *I haue loosed Iosephes Shoe.* For when wee came into Egypte, the younge menne unbuckeled Iosephes Shooes at the gate, and so wee worshipped Ioseph as it had been Pharao, and not onely worshipped hym, but also kneeled downe before hym with blushyng, and so were putte to shame before the Egyptians, for afterwarde the Egyptians heard of all the ill that wee had doen vnto Ioseph. After the layyng of him in the pit, my Brothers sette meate vypon the Table to eate. But I mournyng for Ioseph did tast no meate by the space of two daies and two nightes together, neither would Iuda eate with them, but had an eye to the Pitte, because he feared leaste Symeon and Gad should step there and kille hym.

Then

A figure of  
the trecherie  
and couetousnesse of  
Iuda, read  
Math. xxvii.

Iuda care  
full for his  
brother.

## The Testament

Ruben his  
loue toward  
Ioseph.

Marke the  
wicked polli-  
cie of the vn-  
godlie.

When they sawe that I ate nothynge,  
they set me to keepe hym till he was sold.  
He was in the pitte thre daies and thre  
nights without repast ere he was solde.  
Ruben hearyng that he was solde in his  
absence, rente his garmentes, and wepte,  
sayng: how shall I looke my Father Ja-  
cob in the face? And therewithall takynge  
money, he ran after the Marchauntmen,  
but he could not finde them: For they had  
left the kynges high waie, and were gone  
away eapace by bye Lanes, and Ruben  
ate no meate that daie. Dan therefore  
comynge vnto hym, saied: weepe not, nei-  
ther bee sad for the boie, for I wote what  
wee maie saie to our Father Jacob. Wee  
will kill a Kid, and staine Iosephes coate  
with the bloud of it, and saie to hym: See  
if this be thy sonnes coate or no. For whē  
they entended to sell Ioseph, they stripped  
hym out of our fathers coate, and put vpon  
hym an old coate of a bondseruaunte.  
Simeon had gotten his coate, and would  
not deliuer it vs, but was mynded to haue  
cutte it in peeces with his sworde, and he  
was angry that he was yet aliue, and that  
he had not slaine hym. Then all my brethre  
risynge vp together, saied vnto hym: why  
shouldest

shouldest thou not geue it vs, seeing that thou onely art the worker of this mischief in Israell: Hereupon he gaue it them, and they did as Dan had counselled. And now my children, I warne you kepe the Lords Commaundementes, be mercifull to your neighbours, and haue inward compassion towards all, not onely men but also beastes. For in that respect the Lorde blessed me, insomuche that when all my brothers were sicke, I scaped without sicknes. For God knoweth euery mans intent. Therefore my children haue compassion in your bowels, because that as any man dealeth with his neighbor, so will God deale with hym. For the children of my brothers fell sicke also and dyed for Iosephes sake, because their fathers pitied hym not, but my children were preserued without sicknes as you know. And while I was vpon the Sea coast of Chanaan, I fell to fishing for my Father Iacob, and whereas many others were drowned in the Sea, I abode unhurt, I was the firste that made a fisher boate to float on the sea, for God gaue me vnderstandyng and wisdom therein, so that I did set vp a Mast in the boate, and fastned a sayle to the middes of the wood,

Zabulon his exhortation. Compassion is to be shewed as well to beastes as to men.

The vnumercifull punished, both they & their children.

Fishers boates firste inuented by Zabulon, but God gaue the wisdom. Genes. 49.

## The Testament

**The singu-  
lar compassi-  
on of Zabu-  
lon.**

**Note.**

**Zabulon his  
mercie in ge-  
uyng foode.**

**Mercifull  
deed to cloth  
the naked.**

and casting along the shoze in it, I fished  
for my fathers household till we came into  
Egypt: and for pitie's sake I gaue of my  
fishing to euery stranger that I met with.  
If there were any forriner borne, or any  
sicke bodie, or anie aged person, I boyled  
my fish and dyessed it well accordyng to e-  
uery mans neede, and caried it to them,  
comforyng them and hauing compassion  
with them. And therfore God made me to  
catch muche fishe in the Sea. For he that  
geueth his neighbour, receiueth the thin-  
ges multiplied of the Lorde. Fyue yeares  
did I fish, geuing to euery man that I saw  
and seruing all my fathers house sufficiēt-  
ly. In haruest time I fished, and in winter-  
tyme I fed sheep with my brothers. Now  
will I tell you what I did, I saw a misera-  
ble man in the depe of winter, and hauyng  
compassion vypon hym, I stole a garment  
priuily out of my House, and gaue it the  
naked man. You therefore my Children,  
take pity indifferētly of all men, and shew  
mercy with the thinges whiche the Lorde  
geueth you, and deale them abroad to all  
men with a good hart. And if ye haue not  
wherewith to succour the needie out of  
hand: yet haue compassion on him with in-  
ward



ward mercy. I know that my hand forswore  
 not to geue to hym that wanted, and  
 to spend that time with him, insomuch that  
 I haue walked aboue seuen furlongs with  
 such a one weeping, and my hart turned v-  
 pon hym for compassion. Vnto therfore my  
 childzen, haue earnest and inwarde mercy  
 towardes all that are in misery, that God  
 haupng pitie vppon you may be mercifull  
 to you likewise. For in the last dayes God  
 will sende his mercy vppon the earth, and  
 wheresoeuer he findeth inward and hartie  
 mercy, there will he dwell. For looke how  
 muche mercie man sheweth to hys neigh-  
 bour, so much wil God shew to him again.  
 Now when wee came downe into Egypt,  
 Ioseph minded not our euill dealing with  
 him, but when he saw me, it made hys hart  
 pisme. Whom looke ye vpon, my childzen,  
 and learne to forget y<sup>e</sup> harne that is done  
 to you. Loue ye one another, & doe not one  
 of you thinke vppon anothers ill dealing,  
 for that breaketh vnitie, and displaceth all  
 kinred, and troubleth the mynde. For hee  
 that is mindful of harne past, hath not the  
 bowells of mercie. Marke the water and  
 see how it washeth away the Sande when  
 the stones and timber are remoued asun-

Inward com-  
 passion want-  
 yng, habilitie  
 serueth. Rare ex-  
 ample of a  
 mercifull  
 hart.

God dwel-  
 leth in mer-  
 ciful hartes.

Ioseph re-  
 wardeh  
 good for  
 euill.

He that is  
 mindfull of  
 iniuries is  
 not merci-  
 full.

## The Testament

**3pt similitudes.**

**In exhortation to concord.**

**The end of  
discoꝝd is  
misery**

der. And if a brooke be drawne into many streames, the earth sucketh it vp and it commeth to nothyng: and so shall you, if you be deuided among your selues. Therefore deuide not your selues into two hea- des: for all thinges that God hath created haue but one head a peece. He hath genen a man two shoulders, two handes and two feete: but yet do all the members obey one head. I know by the writings of my Fa- thers, that in the last dayes ye shall depart from the Lord, and be deuided in Israell, folowynge two kynges, workynge all abho- mination, and worshippyng all maner of Idols, and your enemies shall take you prisoners, and you shall sit among the hea- then in all misery, tribulation and sorowe of mynd. And afterward you shall remem- ber the Lord, and repent, and he shal turne you againe: for he is mercifull and full of compassion, and thinketh not bypon the lewdnes of the Children of men, because they be flesh, and the spirites of error be- guile them in all their doyngs. After this shall GOD himself ryse vp vnto you, the light of righteousnes, and hollesomes, and mercy are in his punishments. He shall re- deeme all men from the bondage of Beli- all,

all, and all the spirites of error shalbe troden downe, and he shall turne all nations to the folowynge of hym, & ye shall see God in the shape of man, for God hath chosen Jerusalem, and God is his name. Neuerthelesse, by the wickednes of your wordes, you shall prouoke hym to wrathe, and ye shall be caste of, till the tyme of full finishing.

And now my chyldren, bee not sad for my death, neither be ye out of hart because I leaue you. For I shall rise vp againe among you, as a captaine in the middes of his chyldre. And I shal reioyce in the midst of my tribe, among as many as haue kept the lawe of the Lorde, and the commaundementes of their Father Zabulon.

The hope of the resurrection a present comfort at the death of our fren- des.

But as for the wicked, God shall bring euerlastyng fire vpon them, and destroy them for euer. I returne to my reste, as my Fathers haue don: now feare you the Lorde your GOD, with al your strengthe all the dayes of your life. As he had spoken these wordes he fell a sleepe to hys singular benefite: and his sonnes laid hym in a coffin,

The state of the wicked at the latter day.

and carryng hym backe againe  
vnto Hebron, buried hym  
there with his Fa-  
thers.

Gij.

The

*The Testament of Dan, made to  
his Children at his death, concer-  
nyng anger and lying.*



*The Serpent  
With weapon,  
And Dan declare:*

*} The intent  
Of those men,  
That wrathfull are.*



He Cōpy of Dan hys  
wordes which he spake  
to them in hys laste  
dayes. In the hundred  
and fūe and twentieth  
yeare of his life he cal-  
led hys Tribe vnto

hym and sayd: Ye children of Dan, heare  
my saynges, and geue heede to the wordes  
of your Fathers mouth. I lyked in my  
hart, and shewed in my whole lyfe the  
thing that is good: for truth ioynd with  
right dealyng pleaseth God well. I haue  
hated hurtfull thinges, as lyng and an-  
ger, because they teache a man all maner  
of naughtynesse. I confesse vnto you my  
children thys day, that I was glad in my  
hart at the death of Ioseph that true and  
good man, and reioyced at the sellpng of  
hym, because our Father loued hym more  
than vs. For the spirite of spitefulnes and  
pryde said vnto me: Thou art his Sonne  
too as well as he. And one of the spirites  
of Belial wrought with me sayng: Take  
this sworde and slea Ioseph with it, and  
when he is dead thy father shall loue thee.  
This was the spirit of spitefulnes which  
counseled mee to deuour Ioseph, as the

Hart & out-  
ward profess-  
ion must be  
consonant.

Lies and an-  
ger, schole-  
masters of e-  
uill life.

Selſe loue  
thinketh him  
self as good  
as other.  
Deſter of  
prerogatiue  
entitleth to  
murther.

Man pur-  
poseth but  
God dispo-  
sith.

**A** wrathfull  
man liuely  
described.

1. He accom-  
peth his Pa-  
rentes as e-  
nemies.

2. He know-  
eth not his  
brother.

3. He obeieth  
not the Ma-  
nister.

4. He regar-  
deth not the  
righteous.

5. He conside-  
reth not his  
freinde.

Leopard deuoureth a Kyd. But the God  
of our Father Iacob did not put hym into  
my handes, nor suffer me to find him alone  
that I might dispatch twoo Scepters in  
Israell by committynge that wickednesse.  
And now my childre, I tell you of a truth,  
that vnlesse ye keepe your selues fro this  
spirite of lying and wrath, and loue truth  
and long sufferance, ye shal perish. Wrath  
is blynde my Children, and no wrathfull  
man looketh truth in the face, because that  
although they were i his Father and Bo-  
ther, yet doth he beholde them as his ene-  
mies. Though he be hys brother, yet he, 2.  
knoweth hym not, though he be the Lords  
3. Prophet, yet obeieth he him not: though  
he bee a .4. righteous man, yet he regar-  
deth hym not, and though hee bee his. 5.  
freinde, yet he considereth it not. For the  
spirite of wrath besetteth hym with the  
Suares of errour, blindyng hys naturall  
eyes, and dimmyng the eyes of his mynde  
by falsehoode, and geuyng to hym a sight  
of hys owne makynge. And wherein blea-  
reth he his eyes? In hatred of hart. For he  
geueth hym a selfwilled hart against hys  
Brother, to spite hym and enuy hym. My  
Sonnes, wrath is mischeuous, for it be-  
commeth

commeth a soule to the soule, and subdueth the body to it selfe by ouer masteryng the soule, and geueth power to the bodye to worke all wickednes. And when the soule hath wrought, it iustifieth the thyng done because it seeth not.

The properties of  
wrath.

Therefore he that is wrathfull, if he be a man of might, hath treble power in hys anger. 1. One through the heape and furtheraunce of his seruantes. 2. Another of hys riches, wherethrough he perswadeth and ouercommeth in vnrightheousnes: and third of the nature of his own body which of it self worketh euil. And though he that is angry bee a poore man, yet hath he his naturall power doubled. For the said spirite doth alwayes further his wickednes, by causing his deedes to be matched with lyng. Therefore consider the power of wrath how vaine it is. For hee is bitter in speeche, and walketh at Sathans right hand, that his deedes may be wrought in vntrustinesse and lyng, for Sathan doth first of all styng hym by speeche, and when he hath once pricked hym forewarde, hee strengthneth hym by dedes, and troubleth his vnderstanding with bitter nippes and losses, and so prouoketh his mynde to excessiue

A wrathfull  
ma worketh  
three waies.

1. By Seruantes.

2. By riches.

3. By hym  
selfe.

2. Instru-  
mentes of  
wrath.

1. Bitter  
speech.

2. Violent  
handes.

## The Testament

**Remedy a-  
gainst wrath  
is forbear-  
ing of wrongs.**

**The effect of  
impatience.**

restliue wrath. Therefore when any man speaketh against you, be not moued to anger: and if he praise ye as good men, bee not puffed by, nor chaunged into volup-  
tuousnes and sternnelle of countenance. For when a man heareth a thing that mis-  
liketh hym, first it tickleth him and stingeth his minde, so that he thinkes he hath iuste cause to be angry. Now therfore my chil-  
dren, if ye fall into any losse & hinderance, be not out of patience, for the spirit of im-  
patience maketh men to lust for the thyng that is forgone, & to be angry for the want of it. Beare you losses willingly, and bee not out of quiet for it: for vnquietnes in-  
gendreth anger and vntruth: and it is euill to haue a double face. Anger and vn-  
truth talke one to another, to trouble the vnderstandyng. And when the mynde is combyed with disdeine, the Lorde depar-  
teth from it, and Belial getteth the domi-  
nion of it. Therefore my Children, keepe the Lords commaundementes and lawes, eschew vntruth and hate it, that the Lord may dwel in you, and Belial flee from you. Speake euerie of you the tructh to hys neighbour, that ye fall not willingly into in-  
comberaunce, and so shall ye be in quiet,  
and



and ye shal haue the God of peace, & warre  
 shall not preuaile against you. Loue the  
 Lord all your life long, and loue ye one a-  
 nother with a sothfast hart. For I am sure  
 that in the latter daies ye shall depart fro  
 the Lord & walke in all naughtines, wor- <sup>the</sup>  
 king the abominations of the Gentiles, <sup>right,</sup>  
 and huntynge wicked women in all leud- <sup>hednes</sup>  
 nes, through the workynge of deceitfull  
 spirits in you. For I haue read in Enoch  
 that Sathan is your prince, and that all y  
 spirites of fornication and pride, shall plie  
 themselves in laiyng snares for the Chil-  
 dren of Dan, to make them sinne before  
 the Lord. But my children, sticke ye vnto  
 Leuy, and looke vpon hym in all thinges.  
 The children of Iuda shall snatch away o-  
 ther mens goods like Lyons through co-  
 uetousnesse. For this cause shall ye be led  
 away with them into captiuitie, and there  
 receiue all the plagues of Egypt, and all  
 the malice of the Heathen: whereupon ye  
 shall returne to the Lord & obtaine mercy,  
 and he shall bring you into his holy place,  
 and proclaime peace to you. The Lordes  
 sauing health shall spring vp vnto you out  
 of the Tribes of Iuda and Leuy. He shall  
 make warre against Belial, and geue our  
 young

A note for  
 couetousnes.

Repentance  
 obtaineth  
 mercy.

A proesse  
 of Christ his  
 humantie.

## The Testament

**Remedye  
gainst wrath  
is forbear-  
ing of wrongs.**

**Christe is  
our media-  
tor.**

**Christe alle-  
geth his in-  
all tempta-  
tions.**

young men the victorie in reuengement,  
Hee shall deliuer the imprisoned soules of  
the saintes from Beliall, and turne your  
unbeleuyng hartes to the Lorde, and geue  
euerlastyng peace to suche as call vppon  
hym. The Saintes shall rest in hym, and  
the righteous shall reioyce in the newe  
Hierusalem, whiche shall glorifie God for  
euer. Hierusalem shall no more be wasted,  
nor Israell led into captiuitie, because the  
Lord shall be conuersant among men in the  
middest of it, and the holy one of Israell,  
shall reigne ouer them in lowlinesse and  
pouertie, and he that beleueth in him, shall  
certainly reigne in heauen. Now my chil-  
dren feare the Lord and beware of Satan  
and hys spirites: And drawe neare vnto  
God, and to the angell that excuseth you,  
for he is the mediator betwecne God and  
man to set peace in Israell. He shall stand  
against the kingdome of the enimie, and  
therefore will the enimie labour to ouer-  
throw all that call vpon the Lorde: for he  
knoweth that whensoever Israell decay-  
eth, then shall his enemies kingdome come  
to an end. But the said angell shall streng-  
then Israell, that hee come not to an euill  
end. At that tyme shall Israel depart from  
iniquitie,

iniquitie, and the Lorde shall visite suche  
as do his will. In all places of Israel and  
among the heathen his name shall bee the  
sauour. Therfore my children keepe your  
selues from all noisome beatings, and put  
from you wrathe, and all vntrithe. Love  
truth and milones, and looke what you  
haue heard of your Father, deliuer it ouer  
to your Children, that the Father of na-  
tions may receaue you. For he was sooth-  
fast, long suffering, meeke, lowly, and a tea-  
cher of Gods lawe by his owne woorkes.  
Therefore depart from all vnrighteous-  
nes that ye may sticke to the righteousnes  
of the Lordes law, and bury ye mee by my  
Father. In sayng these thinges he kissed  
them and slept the sleepe of the world. And  
his sonnes buried hym, laiyng his bones  
by Abraham, Isaac, and Jacob. And like  
as Dan had prophesied to them, that they  
should one day neglect Gods lawe  
and estrange them selues from  
the offspr yng, and natieue  
countrey of Israell;  
so came it to  
passe.

*gThe*

*Of The Testament of Neptalim,  
made to his Children at his death,  
concernyng goodnes.*



*Runne Neptalims race, but runne apace,  
Embrace his goodnes, and trustnesse,  
If your state you see, seruauntes to bee:  
Then God will you blesse, and geue successe.*



**T**he Copie of Neptalims Testament, concernyng the thynges which he discoursed at the ende of his tyme, in the hundred and two and thirtie yeare of hys life. At the comynge of hys chyldren, together in the seuenth moneth, the fourth daie of the moneth, hee beyng yet in good health, commaunded a sumptuous feaste, and greate cheere to be prepared. When we wooke in the mornynge from sleepe, because hee was euen at deathes doore, he praised the Lorde that had strengthened hym, and began to speake to his chyldren, in this wise.

My Chyldren, geue care to Neptalim, harken to your Fathers wordes. I was borne of Bilha, and because Rachell dealt craftely in puttynge Bilha to Iacob, in her owne steade, and Bilha was deliuered of mee in Rachels lappe, therefore was I called Neptalim. And Rachell loued me because I was borne on her lappe, and she kissed mee when I was a little one sayng: God let mee see a brother of thynne out of myne owne wombe after thee. By reason whereof, Ioseph was like mee in  
all

His birth.

Why he  
was called  
Neptalim.

## The Testament

Why Ioseph  
was like  
Neptalim.

His familie.

The swift-  
nes of Nep-  
talim.

Genes. 49.

GOD his  
wisedome in  
caring vs  
true. let  
forth.

all things accordyng to Rachels request.  
Now my Mother Billa was the daugh-  
ter of Rotheus, the Brother of Deboza  
Rebeccas nurse, and was bozne the selfe.  
sameday that Rachelt was bozne, for Ro-  
theus was a Calbean, of Abrahames kin-  
dred, a worshipper of GOD, free bozne,  
and a noble man. How bee it forasmuche  
as he was taken Prisoner, Laban bought  
hym, and married hym to a bondwoman of  
hys called Eue, who brought hym forth a  
Sonne, whome he named Zeliphas, after  
the name of the Castle wherein he was ta-  
ken. Afterwarde she bare Billa calling  
her her newe hasty daughter, because she  
was fond of the Dug as soone as she was  
bozne. And because I was as swift of foot  
as a Stagge, my facher Iacob appointed  
me to runne of all mesuages and errands,  
and blessed me by the name of a Stagge.  
For as the Pottet knoweth what his ves-  
sell shall containe, and tempereth hys  
quantitie of clay thereafter: so the Lorde  
maketh a mans bodye proportionable to  
the spirite that he will put into it, and fit-  
teth the spirite to the abilitie of the bodie,  
As as there is no inequalitye or oddes be-  
twixt them: for all the Lordes creatures  
are

are made in Weight, Measure, and Rule. And as the Potter knoweth the vse of e- uery of them to what thynges thei be me- test: so the Lorde knoweth the bodie: how farre forthe it is fit for goodnesse, and whē it beginneth in euill, for there is not any Creature reasonable, nor vnreasonable, whiche the lorde knoweth not, for he hath created all menne after his owne Image. And as mans strength is, so is his worke: as is his will, so is his woork: as is his forecast, so is his doyng: as is his harte, so is his mouth: as is his eye, so is his slepe: and as is his minde, so is his talke: either of the lawe of the Lorde, or of the lawe of Beliall. And looke what diuersitie is be- twene lighte and darckenesse, or betwene sight and hearyng, the same diuersitie is there in man and woman. Neither is it to be saied that there is any betternesse in a- ny thing, either of the face or of other like thynges. For God hath made all thynges good in their order or degree, he hath sett the five wittes in the heade, and knitte the head to the necke, & couered it with heare for his glozie. Moreouer, he hath assigned the harte to wisdom, the bealie to the a- uoidaunce of the stomacke, the breste to  
V.i. healte,

## The Testament

**All thynges  
must be doon  
in tyme and  
order.**

**The reason.**

**They that  
bzeake the  
order of the  
Lorde shall  
be plagued.**

healthe, the liuer to anger, the gall to bitter-  
nesse. the spleene to laughter, the kid-  
neis to craftinesse, the loynes to strength,  
the ribbes to comelinesse, the scede to lus-  
tinesse, and so forth. So my children doe  
all thynges in order, and in the feare of  
God, neither doe ye any thyng disorderly,  
in scoone, or out of due season. For thou  
canst not commaunde the eye to heare, nei-  
ther canst thou doe the woakes of light in  
darknesse. Therefore hast ye not to marre  
your doynges throughe coueteousnesse, or  
to beguile your owne soules with fonde  
talke. For by holdyng your peace with a  
cleane harte, ye shalbe able to kepe the wil  
of God, and to caste awaie the wil of the  
deuell. The Sūne, Moone, and Starres,  
bzeake not their order: neither bzeak you  
Gods lawe in the order of your doynges.  
The Gētiles by goyng astray, and by for-  
sakyng the lorde, haue chaunged their or-  
der, and followed stockes and stones, and  
spirites of errour. But doe you not so (my  
children:) knowe ye that your onely one  
God is lorde in the skies, on the yearth, in  
the Sea, and of all creatures, for he is the  
maker of them. And be not like Sodome,  
whiche altered y order of her nature: like-  
wise



wise\* the Watchers altered the order of Preachers.  
 their Nature, and they whom God cursed  
 in the flood, making the yearth desolate,  
 and fruitlesse for their sakes. By children  
 I saie these thynges, because I haue read  
 in the holy writynges of Enoch, that you  
 also shall depart frō the Lorde, and walke  
 in all the wickednesse of Sodome, and the  
 lorde shall bring thraldome vpd you, so as  
 ye shal serue your enemies, and be pinched  
 with all maner of tribulation and pain, til  
 God consume you euerichone. And when  
 ye bee made fewe and small, ye shall turne  
 again, and knowe the lorde your God, and  
 he shall bring you againe into your owne  
 lande, accordyng to his manifold mercie.  
 And it shall come to passe, that when they  
 shalbe come into the countrey of their fa-  
 thers, they shall forget the Lorde againe,  
 and deale wickedly, so as the Lorde shall  
 scatter them all ouer the face of the whole  
 earth, til the mercy of the lorde come, a mā  
 that poureth out mercy and rightcousnes  
 vpon all men, bothe farre and nere. For in  
 the xl. yere of my life vpon mount Oliuet  
 towards the East side of Ierusalē I saw  
 the Sunne & moone stand still, & behold I-  
 saac my fathers father said vnto vs, come  
 v.ii. hether

Neptalim  
 propheseth  
 the miserie of  
 his children.

He Prophe-  
 seeth also  
 their repen-  
 tance.

A Prophecie  
 of the com-  
 ming of  
 Christe.

A vision.

## The Testament

hether apace, and euery one of you take  
holde, accordyng to his strengthe, for the  
Sunne and Moone maie be caught. And  
we came runnyng all together, and Leuy  
caughte holde of the Sunne, and Judas  
iumpyng vp, caught holde of the Moone,  
and were bothe of them lifted vp with thē.  
And whē as Leuy became as the Sunne,  
a certain yong man deliuered hym twelue  
Boughes of Palme tree, and Juda shined  
as the Moone, & twelue beames or rates  
were vnder his feete. And Leuy and Juda  
runnyng together, vphelde one an other.  
And beholde there was a Bull vpon yearth  
that had greate hornes, and Eagles win-  
ges vpon his backe, and we would haue  
caught hym but wee could not, for Ioseph  
steppynge befoze vs caught hym, and mou-  
ted alofte vpon hym. And beholde, there  
appeared vnto vs an holie writyng, sai-  
yng: the Assirians, Medes, Elamites, Ge-  
lathites, Caldes, and Sirians, shall holde  
the Scepter of Israell in thraldome. And  
again a seuen monethes after, I sawe our  
Father Iacob standyng in the sea of Iam-  
ma, and vs his sonnes with hym. And be-  
holde, there came a ship sailyng by, full of  
dried fleshe, without Harriner or Pilote.  
Upon

Upō the ship was witten Jacob, and our  
 father saied to vs, let vs goe into our ship,  
 when wee were within it, there rose a sore  
 tempest and a mightie gale of winde, and  
 our Father who helde the sterne, flewe a-  
 waie from vs, and wee beyng tossed with  
 the storme, were caried into the Sea, and  
 our ship was filled with Water, and wea-  
 therbeaten, & tozne on all sides. Then Jo-  
 seph fled out in the boate, and we all were  
 deuided vpo twelue bordes, and Leuy and  
 Iuda were amōg vs, so were we scattered  
 on all costes, and Leuy being clad in sack-  
 clothe, praied to the Lorde for vs all. As  
 sone as the tempest was laied, the Shippe  
 came quietly to lande, and behold, our Fa-  
 ther Jacob came, and wee reioyced all to-  
 gether with one minde. I told my Father  
 these twoo dreames, & he saied to me, these  
 thynges muste bee fulfilled in their tyme,  
 and Israell muste endure many thynges.  
 Then said he further to me, I beleue that  
 Ioseph is aliue: For I see that the Lorde  
 doeth alwaies number hym with vs. And  
 he saied, thou liuest my sonne Ioseph, but  
 yet I se thee not, neither seeest thou Jacob  
 that begat thee, truly he made vs to wepe  
 at these wooordes of his, and my bowelles

Remorse of  
 conscience  
 moueth open  
 confession, but  
 shame or fear  
 hindereth.

## The Testamēt

glowed within me, to betraye to hym that Ioseph was solde, but I was afraied of my brothers. Beholde my Sonnes I haue shewed you the last times, and all the thynges that shall be doeu in Israell. You therefore, commaunde your chyldren to be helpfull vnto Leuy and Iuda. For by Iuda shall health and welfare spryng vnto Israell, and in hym shall Iacob bee blessed. For by his Scepter shall God appeare, and dwell among men vpon yearth to saue the stocke of Israel, and to gather the righteous from among the Heathen. My chyldren, if you doe well, bothe menne and Angelles shall blesse you, and GOD shall bee glorified by you among the Gentiles, the Deuell shall flee from you, the beastes shall stande in awe of you, and the Angelles shall receiue you. For like as if a man byng by his childe well, the childe endeouureth alwaies to bee mindfull and thankfull: So of good workes, there is a good remembraunce with GOD. But as for hym that doeth not good, hym shall mē and Angels curse, and God shall be dishonoured through hym among the Gentiles, and the Deuell shall possesse hym, as a peculiar vessell and instrument, and all beas-

tes

By dooing well: God is glorified.

2 And menne blessed.

3 The deuill banquished.

1 By dooing euill, God is dishonoured.

2 Encursed  
3 The deuill possesseth.

kes shall ouermaster hym, and the Lorde shall hate hym. For the Commaundementes of the lawe are of twoo sortes, and are fulfilled in woork. For there is a tyme for a man to companie with his wife, and a tyme to forbear her, that he maye geue hymself to praiser. There are twoo Commaundementes whiche breede synne, excepte they be doen in their due order. And so is it in the rest of the commaundementes. Therefore bee ye wise and skilfull in the Lorde, knowyng the order of his commaundementes, and the lawes of all thinges, that God maie loue ye. Haying commaunded them many other suche thinges he praied them to conueigh his bones to Hebron, and to burie hym by his fathers. And so eatyng and drynkyng with a mery harte, he couered his face and died.

And Neptalims Childzen, did  
all thynges accordyng as  
their Father had  
commaunded  
them.

Finis.

H.iiij. The

*The Testamente of Gad, made  
to his Children at his death,  
concernyng hatred.*



*You that excell in marciall feates,  
Loe Gad, but God obeye:  
Least in Gads wrathe you God offende,  
And lose your hoped praie.*



The copie of Gads Testament,  
and of þ̄ thynges that he spake  
to his Childzen, in the. C. vii.  
pere of his life sayng: I was

Jacobs seuenth sonne, and skilfull & strōg, **Gad a good**  
in keepng of sheepe. I kept the flockes by **and valcant**  
night, and when there came any Lion, Li- **shepheard.**  
hard, Wolue, Beare, or other wilde beaste

bypon our cattell, I ran to it and killed it.

Ioseph also did feede shepe with vs about  
a thirtie daies: who being tender, fel sicke  
by reason of ouermuche heate, and wente

home to Hebron to his Father, whom he

lodged by hym self, because he loued hym.

And Ioseph told our father, that þ̄ sonnes

Gene. xxxvii.

of Billa wasted his goods at Jelpa, and

made hauck of them, without the know-

ledge of Iuda and Ruben. For he knewe

that I had rescued a lābe out of a Beares

mouthe, and killed the Beare, and that be-

cause the Lambe could not liue (whiche

thyng greeued me) we killed it also & ate

it. He told our father of it, & our brothers

were greatly discontēted with his doynge.

euē to the daie that he was solde into E-

gipte, and the spirite of hatred was in me,

in so muche that I could not finde many

harte to heare Ioseph speake, or to se him

h. v. because

The Testament

God hated  
Joseph.

For his co-  
plainyng to  
his Father.

For his  
goodly dre-  
mes.

The hatefull  
described.  
He misliketh  
an other mā's  
doynge.

He praiseth  
not the that  
feare y lord.

because he had rebuked vs openly, for ea-  
ting the lambe without Iuda. To be shor-  
t he made our Father beleue whatsoeuer he  
tolde hym. But nowe I acknowledge my  
synne my Children; that I was often in  
minde to haue killed hym, for I hated him  
from my hart, and I was utterly without  
compassion towardes hym, and the cause of  
this my great hatred towardes hym, was  
his dreames: Therefore I would haue de-  
noured him, as an ore eateth vp grasse fro  
the earth. And for that cause I and Iuda  
sold hym to the Ifinalites for 30. gylde-  
s: of the which we kept awaier. priuely, and  
shewed the other xx. to our brethren. And  
so quiete on hisse perswaded me to wishe  
his death. But the God of our fathers de-  
liuered hym out of my handes, to the en-  
tent I should not do suche wickednesse in  
Israell. And now my Children, geue eare  
to the wordes of truthe, that ye maie liue  
righteously, & kepe the lawe of the highest,  
and not goe astray through the spirite of  
hatred; for that is ridit in at a mannes do-  
ynge. Whatsoeuer an other man doeth,  
that doth the hater mislike and abhorre.  
If one kepe the lawe of the lord, he prai-  
seth it not; if one feare the lord, and deale  
righte-



righteouslie, hym he loueth not, but dis-  
 praiseth the truthe, he enuieth hym that  
 ordereth his waies aright, he embraceth  
 backbiting, he loueth scozefulnesse: and  
 because y hatred hath blinded his mynde,  
 he doeth to his neighbor as he did to Jo-  
 seph, therefore my children, kepe your sel-  
 ues fro hatred, bicause it committeth wic-  
 kednesse euen against the lord, for it will  
 not heare the wordes of Gods commaun-  
 dement, concerning the louing of a mans  
 neighbour, but synneth spicfully againste  
 God. If a brother offende, by 4 & by it bla-  
 seth hym abroad, and is hastie to haue him  
 condemned and killed, or punished for his  
 offence. And if the offender be a seruaunt  
 or a bondman, it accuseth hym to his mai-  
 ster, and deuifeth all meanes that maie be  
 to persecute hym, and to put hym to death,  
 if it be possible, for hatred woorketh with  
 spicfulness, and is alwaies sorie to heare  
 or see men goe forward, or prosper in well  
 doying. For like as loue beareth good wil  
 euen to the deade, and wisheth them aliue,  
 and would (if it were possible) stape them  
 from death, whiche are condemned to die:  
 So hatred seeketh to slea the liuyng, and  
 demeth the vnworthie of life, whiche haue  
 offended

He seeketh  
to destroy his  
neighbour.

4 He blaseth  
abroad other  
mennefau-  
tes.

5 Hastie to  
haue the par-  
tie condēned.

6 Maketh a  
little matter  
greate.

7 Enuieth  
the prospe-  
rous doying  
of his neigh-  
bour.

A cōparison.

## The Testamont

**The proper-  
ties of hate-  
red.**

**A remedie a-  
gainst hatred  
A righteous  
man described.**

**He forsaketh  
synne for cō-  
science, not  
for feare.**

**2. He backbi-  
teth no man.**

**3. He thinketh  
no manne  
harme.**

offended neuer so lightly. For the spirite  
of hatred doeth through cankred frowar-  
nes of harte, worke iointly with Sathan  
in all thynges, euen to the death, and de-  
struction of men. But the spirite of tene  
doth through long sufferance worke with  
Gods lawe, to the welfare of men. Hatred  
is euil because it abideth with lying, spea-  
kyng continually against the trathe, ma-  
kyng a great adoe of small matters, ouer-  
shadowing the light with darknes, comp-  
tyng swete to be sower, teachyng flaunde-  
roufnesse, warre, wrong, and aboundance  
of all mischief, and finally killing the harte  
w deuell the poison. O my chyldren, I speake  
these thynges vpon experyence, to the en-  
tent ye should eschew hatred, and sticke to  
godly loue. Righteousnes driueth out ha-  
tred, and lowlinesse killeth it: for a righte-  
ous and a lowly persone is ashamed to doe  
1. Wrouge, not for feare of rebuke, but for  
conscience sake, because God seeth his en-  
tent. 2. He backbiteth no man, because the  
feare of the highest ouercommeth hatred:  
for the feare of the lord offendeth not, nei-  
ther will do any man wroꝝg, no not euen in  
3 thought. At length I came to the know-  
ledge of these thynges, when I had repen-  
ted

ted me of my dealinges towardes Joseph.  
 For the true repentaunce that is accor-  
 dyng to Gods will, mortifieth a man to o-  
 bedience, chaseth awaie darknesse, enligh-  
 teneth the eyes, geueth knowledge to the  
 minde, and leadeth the soule to saluation.  
 And whatsoeuer men knowe not of them-  
 selues, that doeth repentance teache the.  
 For it brought vppon me the paine of the  
 hart, and if my father Iacobs praiers had  
 not been, surely I had died out of hande.  
 For looke wherein a man synneth, by the  
 same is he punished. For as muche there-  
 fore as my hart was mercilesse towardes  
 Joseph, I suffered Gods rigorous iustice  
 in my harte by the space of a. xi. monethes  
 that the tyme of my punishement might  
 fall out, euen with the tyme that I bzged  
 the sellpng of Joseph. Now therefore my  
 childre, eche of you loue his brothers, and  
 put awaie hatred frō your hartes, loupng  
 one an other in deede, worde, and thought  
 of mynde. For before my Fathers face I  
 spake mildely of Joseph, but behinde his  
 backe the spirite of hatred darckened my  
 vnderstandyng, and tempted my myndeto  
 kill hym. Therefore loue ye one an other  
 hartely, and if any of you offende other, tel  
 hym

The fruites  
 of true repē-  
 taunce.

O how deare  
 are y praiers  
 of the paren-  
 tes for their  
 children.

God his ri-  
 gorous iu-  
 stice, due to  
 the merciles.

Loue consti-  
 steth in deede  
 in worde, and  
 in mynde.

## The Testament

him of it gently, driuyng out the poison of hatred, and fostering no deceipt in harte. And if the offender confesse it, and be sozie for it, soz geue it hym: & if he deny it, strue not with hym, least he fal to swearng, and so synne double. Lette no straunger heare you vtterng one an others secretes in variaunce, least he turne to be your iwil-ler, & worke some greate mischief against you. For he will talke gilefully with thee, and vndermine thee to doe thee a shrewde tourne, takng his poison at thyn owne hande. Therfore if he deny it, and be ashamed of it, and hold his peace whē he is rebuked, drawe hym not out, for in denyng he repenteth him, so as he will no more offende thee, but honour thee, and feare thee and be in quiet. But if he be vnshamefast, and abide by his naughtinesse, then refer the reuengement of it to God with all thy harte. If an other man prosper more then you, bee not agreed at it, but praye for hym, that he maie haue perfecte prosperitie. For peraduenture it maie be to your owne benefite. And if he bee exalted more and more, enuie hym not, but remember that all fleshe shall dye: and praise God for it, who geueth good and profitable thyn-  
ges

**Enuie no  
mannes prosperitie.**

**1 It maie be  
perchance to  
your profite.**

**2 Remember  
that all fleshe  
is grasse.**

ges to all men. Seeke the Lordes iudgements, and so thy mynde shall let hym alone, and be in quiet. Now if a man be enriched by euill meanes, as Elau my fathers brother was, enuie him not, for in so doyng ye controll the Lorde, who either taketh awaie his benefites from the wicked, or leaueth them still to the repentant, or els reserueth the in the virepentant, to their endlesse punishment. For the poore man, haupng sufficient of all thynges, geueth thankes vnto the Lorde, and is entyched of all men, because men wishe him no harme. Therefore (my childre) away with hatred out of your harts, and loue one another with a right meanyng mynde. Also will you your children to honoz Leuy and Juda, for out of them shall the lorde make the Sauour of Israel to come. I knowe that in the ende your children shall depart from them, and walke in all maner of mischief, nauightinesse, and corruption before the lorde. And after a litle pausynge he said againe: my sonnes, heare me your father. burie me by my fathers. And so pluckyng vp his fete, he slept in peace: and after fuyperes they caried him thence, and laied hym with his Fathers in Hebron.

Least you  
seem to con-  
trol the lorde.

A poore mā  
howe he is  
riche.

A Prophecie  
of Chryste.

*The Testament of Aser, made to  
his children at his death; concer-  
nyng twoo faces, of Vice  
and Vertue .*



*Twoo waies saieth Aser are preparte  
For men: the one for ioye,  
The laste for death: the firste is beste,  
But this breedeth sore annoye.*



**T**he copie of Aser his Testa-  
mente, and of the thynges  
that he spake to his childre.  
In the hundred and twentie  
pere of his life, beyug still in  
healthe, he saied vnto them. Ye childreu of  
Aser harken to your Father, and I will  
shewe you all thynges that are righte be-  
fore the Lorde. The Lorde hath geuen  
twoo waies to the sonnes of menne: twoo  
myndes, twoo doynges, twoo places, and  
twoo endes: and therfore all twooes may  
bee one, yea, though they bee contraries,  
as are the waies of good and euill. Also  
there are twoo myndes in oure breastes,  
whiche moue vs either to honestie, or dis-  
honestie. Therefore if a manne bee ledde  
to goodnesse, all his doinges are occupied  
about righteousnesse: and if he dooe any  
thyng amisse, by and by he repenteth him:  
for in as muche as his minde is bent vnto  
righteousnesse, he putteth awaie naughti-  
nesse, and out of hande amendeth his misse-  
deedes, and correcteth the corruptnesse of  
his mynde. But if his mynde encline to e-  
uill, all his doynges tende to naughtines,  
in somuche that he thrusteth awaye the  
good, and taketh to hym the bad, because

Two waies  
for a man to  
walke in.

Twoo myn-  
des in man,  
of good and  
of euill.

## The Testament

**Diners sort  
of double  
faces.**

**The couete-  
ous mannes  
wickednesse  
described.**

he is vnder the dominion of Beliall : and if he dooe any good thing, he tourneth the same vnto euill. For if he beginne to dooe any good, he bringeth the ende of his doo-  
punges to an euill worke, because the trea-  
sure of his harte is infected with the ve-  
nime of a deuellishe and mischeuous Spi-  
rite, and therfore the euill ouermastereth  
the good in his mynde, and bringeth the  
ende of the thyng to naughtinesse. Some  
man sheweth compassion vppon hym that  
serueth his tourne in naughtinesse, that  
manne hath twoo faces, and that deede of  
his is starke lewdenesse. An other man lo-  
ueth vngrationnesse, and he is leude like-  
wise : and althoughe he could finde in his  
harte to dye for the compassyng of his e-  
uill : yet it is manifeste that he is double-  
faced, and his doying is altogether starke  
naught. For his loue beyng but leudnesse  
dooeth as it were cloke his euill with a  
good name, whereas the dyt of his doyn-  
ges, tendeth to a wicked ende. An other  
stealeth, doeth open wrogg, pilleteh and pol-  
leth, is coueteous, & pitieth not the poore.  
He also hath a double face, and all this is  
starke naughte, for in beyng nigardly to-  
wardes his neighboz, he prouoketh gods  
wrathe,



wꝛathe, and denieth the higheſt, in not pi-  
 tꝝing the pooꝛe . He deſpiſeth and ſpiteth  
 the Loꝛde, whiche is the commaunder of  
 the lawe, he ſuffereth not the pooꝛe to reſt,  
 he deſileth his owne ſoule to make his bo-  
 die gaie, he killeth many, and pitieth few,  
 this is the part of a double faced perſone.  
 Another committeth whoꝛedome and foꝛ-  
 nication, oꝛ beſet many menne piteouſly  
 with his power and riches, and yet abſtei-  
 neth from meates His faſte is naught, foꝛ  
 he doeth the commaundementes with an  
 euil conſcience, and that is a double faced  
 dealyng, whiche is all together naughte.  
 Suche maner of folke are like ſwine, and  
 Hares, foꝛ they ſeeme to bee halfe cleane,  
 but in very deede they be vtterly vnclean.  
 You therefore my childꝛẽ, become not like  
 them, neither beare ye in one hooꝛe twoo  
 faces, the one of goodneſſe, and the other  
 of naughtineſſe, but ſticke alonely vnto  
 goodnes. Foꝛ in goodnes doeth God reſt,  
 and men like well of it. Shū naughtines,  
 and kill the deuell in your good woꝛkes:  
 foꝛ they y are double faced ſerue not God,  
 but their owne luſtes, becauſe they ſecke  
 to pleaſe Belial, and ſuche as are like the  
 ſelues. Now although plaindealing men,

God abideth  
 with þ plain-  
 dealer.

## The Testament

The prepo-  
sterous iud-  
gemēt of the  
worlde, make  
not good oꝝ  
badde.

Other kin-  
des of dou-  
ble faced mē.

and suche as pretende but one face, are ta-  
ken for offenders, at the handes of suche  
as beare twoo faces, yet are they righte-  
ous before GOD. For many in killyng  
wicked persones, dooe twoo woorkes at  
once, namely good by euill, but in deede  
the whole worke is good, because that he  
whiche hath rooted out the euill, hath de-  
stroyed it. Some man hatyng his neigh-  
bour mercifully, blameth hym for his ad-  
uoutrie, oꝝ thefte: suche a one is double fa-  
ced, but yet is the whole woork good, be-  
cause he followeth the Lordes example.  
not respectyng what seemeth good, when  
it is euill in deede. An other wil not make  
merrie with riotters, leaste he should bee  
stained by them, and defile his owne soule.  
This manne also is double faced, but yet  
is al his doyng good, and he is like a Roe  
oꝝ a Stagge, whiche in common wilde  
herde, seme to bee vncleane, and yet are al-  
together cleane, because he walked in the  
zeale of the Lorde, shunning and hatyng  
those, whom God willet to bee shunned  
in his commaundementes, and so killeth  
he euill with welldoing. Se therefore my  
Sonnes, how there are twoo in all thyn-  
ges, one against the other, and the one hid-  
den

den vnder the other. Death ſuccedeth to  
 life, ſhame to glorie, night to daie, and dar-  
 kenefſſe to lighte. All righteous thynges  
 are vnder light and life: & therefore doeth  
 eternall life ouermaifter death. It is not  
 to be ſaied, that truthe is vntruth, righte-  
 ouſneſſe vnrighteouſneſſe, or right wꝛōg,  
 becauſe that as al thinges are vnder God  
 ſo all truthe is vnder light, I haue practi-  
 ſed all theſe thynges in my life, and not  
 ſtrated from the truthe of the Lorde, but  
 ſought out the commaundementes of the  
 higheſt, to the vttermoſt of my power, and  
 walked with one face in goodneſſe. Take  
 heede therefore my Children to the Lor-  
 des Commaundementes, and followe the  
 truthe with one ſingle face: For they that  
 are double faced, ſhall be double puniſhed.  
 The ſpīte of errour hateth the man that  
 fighteth againſt it. Keepe the lawe of the  
 Lorde, and regarde not euill that ſeemeth  
 good, but haue an eye to the thyng that is  
 good in deede, and keepe the ſame, retou-  
 nyng to the lorde in all his Commaunde-  
 mentes, and reſtyng vpon hym, for the en-  
 des whereat menne doe ame, dooe ſhewe  
 their righteouſneſſe. And knowe the An-  
 gelles of the Lorde, from the Angelles of

Aſer his  
 righteous  
 liuyng,

Double fa-  
 ced, double  
 puniſhed.

I.iii. Sathan,

## The Testament

nothelle  
Christ his  
manitie.

Sathan. For if ye cleaue to wicked spiri-  
tes, your soules shall bee tormented of the  
wicked spirite whom ye serue, in wicked  
lustes and woozkes. But if ye quietly and  
cherefully acquainte your selues with the  
Aungell of peace, he shall comfote you in  
pour life tyme. My Childzen become not  
like the Sodomites, whiche knewe not  
the Aungell, and perished for euer. For I  
am sure that you shall synne, and bee deli-  
uered into the handes of youre enemies,  
your lande shall bee laied waste, and your  
selues shalbe scattered into the fower cor-  
ners of the yearth, and bee despised as vn-  
profitable. After in youre dispersyng a-  
broad, vntill the highest dooe visite the  
yearth, eatyng and drynkynge as a manne,  
with menne, and breakyng the Serpen-  
tes head in peeces without noice. He shall  
saue Israel and all the Heathen by water,  
beyng GOD hidden in manne. There-  
fore tell your childzen these thynges, that  
they neglecte not Gods Lawe written in  
the Tables of heauen: For the tyme will  
come, that thei shall geue no credite to the  
Lawe of the Lorde. And you fallynge to  
raugheynesse, shall deale wickedly against  
GOD, geuing no heede to his Lawe, but

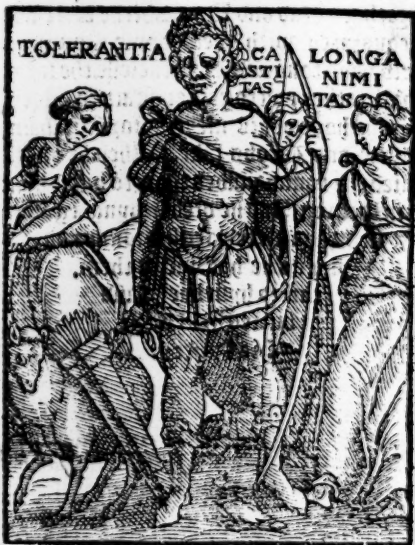
to mennes commaundementes. For this  
 cause shall ye bee scattered abroad, as my  
 brothers Gad and Dan, whiche were not  
 acquainted with their owne Countrey  
 tribe, and tongue. Neuerthelesse the lord  
 shall gather you together again in faith,  
 for the hope of his mercie, for Abraham,  
 Isaac, and Jacobs sake. When he had so  
 saied, he commaunded them to burie hym  
 in Hebron. And he died slepyng a good  
 slepe, and after ward his sonnes do-  
 yng as he had willed them,  
 caried hym backe, and  
 buried hym with  
 his fathers.

Note this of  
 faith and  
 mercie.

J.iiij. The



*The Testamente of Ioseph, made  
to his brethren & children at his death,  
concernyng chastitie and pacience.*



*Let Ioseph teache thee,  
Love and Chastitie,  
So shalte thou haue:  
A blessed long life,  
Voyde of all strife.  
Euen to thy graue.*



My sonnes and my brethren, heare ye Ioseph  
the welbeloued of Israel. By Childe, heare your Father; I  
haue knowen in my life Ennie and death;  
with the whiche my brethren would haue  
destroyed me. For they hated me; and God  
loued me, they would haue killed me, and  
the GOD of my Fathers kepte me: they  
put me into a pitte, and the moste highest  
brought me out againe. I was solde as a  
bondman, and the Lorde made me free;  
and his stronge hande helped me. I was  
kept in hunger, and the Lorde hym self  
nourished me: I was lefte alone, and the  
Lorde comforted me: I was sicke, and the  
Lorde visited me: I was in prison and the  
Saviour made me glad: I was fastned in  
cheynes, and the Lorde vnbanded me: He  
pleaded my cause in the accusations of  
the Egyptians, and not onely deliuered  
me from ennies and deceipte, but also exal-  
ted me in so muche that Putipher, chiefe  
Steward of Pharaos house, did lende  
me lodgyng, where I was in iespardie of

Iosephs  
afflictions.  
Locke pa. 1

God helped  
his in dis-  
tresse.

I. b. my

## The Testament

my life, by reason of a shamelesse woman,  
whiche entised me to do naughtines with  
her, through the flame of voluptuousnesse  
burning about her breaſte. I was caſte in  
prison for her: I was beaten and mocked  
for her: yet the Lorde caused the keeper of  
the prison to bee moued with mercie to-  
wardes me. He forſaketh not them that  
feare him, neither in darcknesse, neither in  
bondes, neither in tribulations or neceſ-  
ſities. God is not aſhamed as manne, nei-  
ther dreadgeth he as men, neither ſhaketh  
or ſhrinketh he for feare as peearthly men.  
He is preſente in all places, and in their  
moſte greuous ſorrowes he comforteth  
his. He goeth awaie for a ſeaſon, to try the  
thoughtes of their mynde. He founde me  
truſtie in tempe temptations. And in eue-  
ry one I was conſtant and preſerued. For  
ſufferaunce is a greate medicen, and cau-  
ſeth muche goodnesse. Howe often did the  
Egyptian threaten my death? Howe often  
was I puniſhed, and yet the woman called  
me againe: how often did ſhe threaten me  
to dye, becauſe I would not haue to doe  
with her? She ſaid vnto me, thou ſhalte  
haue gouernance of me, and all that bee  
myne, if thou wilt geue thy ſelf vnto me,  
and

God neuer  
forſaketh his

Joseph con-  
ſtant in ten  
temptations.

Sufferance  
what it is.



and obeie my desire, and thou shalt bee  
 lord ouer vs. But I remembred the wor- **I presente**  
 des of my Father Iacob, and enteriug in **medicene in**  
 to my Chamber, made my praier to the **temptation.**  
 Lorde, and \* fasted seuen yeares, yet I ap- **Not from**  
 peared vnto the Egyptian, in that state of **meate, but**  
 bodie, as I had liued in pleasures or de- **from wax-**  
 lightes. For they that faste for GOD, **ton fare.**  
 receiue beautie of face. When I had wine  
 geuen vnto me, I dronke none: and Fa-  
 styng three daies, I tooke my meate daie-  
 ly, and gaue it to the sicke and needie, and  
 earely I waked vnto the lorde, and wepte  
 for Demphetica the Egyptian, because she  
 was euermore troubling of me. She came **I craffie**  
 vnto me in the night, as though she would **practise of**  
 haue visited me. And firste, truely because **a wom**  
 she had neuer a sonne, she fained to take  
 me as her sonne. And I praied vnto God,  
 to sende her a sonne: vntill whiche tyme  
 she embraced me, as though I had been  
 her sonne, and I perceiued not the cause.  
 And for a conclusion, she drew me to haue  
 doen fornication with her, & I remembe-  
 ryng my self, was sorowfull vnto y death.  
 And when she was gone out, I came to  
 my self, and sorowed many daies: For I  
 perceiued her deceipte and errour. And I  
 spake

## The Testament

Flatterie the  
Deuelles  
Sweete baite.

A token of a  
leues harte.

Hypocrites  
are of all re-  
ligious for  
lucre.

Double fa-  
ced me God  
abhorreth.

spake vnto her the woordes of the moſte  
highest GOD, if by chaunce ſhe mighte  
bee tourned awaie from her pernitiouſ  
concupiſcence. Many tymes as to a holie  
man, ſhe ſpake flatterynge woordes to me,  
not without deceypte, laudynge my chaſti-  
tie befoze her houſebande, whiche would  
utterly haue deſtroied me: Bothe mani-  
feſtly and ſecretely ſhe ſaied vnto me, feare  
not my houſebande, for he is perſwaded of  
thy chaſtitie. For if ſo bee that any manne  
ſhewed hym of thee and me, he would not  
beleue it. For becauſe of this thyng, I co-  
uered me with ſackclothe, and laied me  
flatte vpon the yearth, and praied vnto al-  
mightie GOD, that he would deliuer me  
from this woman of Egipte. When ſhe  
could doe nothyng this waie, ſhe came a-  
gain armed with other reaſons, that is to  
ſaie, that ſhe would faine learne the worde  
of God of me, and began to ſpeake after  
this maner. If thou wilt haue me to for-  
ſake myne Idolles, followe my deſire. and  
I will perſwade my houſebande the Egip-  
tian to goe fro his Idolatrie, and we ſhall  
walke in the lawe of thy God. I made an-  
ſwere to theſe thynges: GOD will haue  
none to worſhip hym with vncleanneſſe,  
neither

neither hath he any pleasure in Adulterers. And she helde her peace, desirynge to fulfill her concupiscence. And I fasted and praied, that God mighte deliuer me from her. Againe at an other tyme, she saied vnto me: If thou wilt not doe adulterie with me, I will kille my Prince, and so by the Lawe I shall take thee to my housbande. When I heard that, I rent my garmente and saied: Woman, I praie thee bee ashamed of these thynges before GOD, and feare GOD, and dooe thou not suche an abhominable thyng: Neither dispaire utterly that thou drowne not thy self in thine owne euill, for if thou goe aboue it, I shall utter and declare the thoughtes of thyne iniquitie. She fearyng these thynges, praied me that I should not bewraie her naughtinesse, and so departed. Yet againe, she went about to begile me with giftes, sendyng vnto me all thynges that menne haue neede of, and she sente me meate, strewed about with inchantment. And as the Eunike brought it in, I beheld and saw a terrible fellowe, geuyng me a sword with the dishe, and I perceiued that she went about to deceiue me. And whē he was gon, I wept, and touched not that meate, nor any

Note the  
fruit of luste.

## The Testament

Joseph did  
first monishe  
and not p<sup>ro</sup>o<sup>ve</sup>

The name of  
God, & feare  
of infamie,  
pricketh the  
conscience.

Note this.

ny other of her sendyng for a good while after. A daie after that, she came to me and saied, what is the matter that thou haste not eaten of the meate? And I saied vnto her, because thou hastie poysoned it. Therefore thou shalt knowe that I will not come vnto Idolles, but onely vnto GOD. Now vnderstande therefore, that the GOD of my Father by his Angell, hath shewed thy mischiefe vnto me, and I haue kepte the meate to thy shame, if perchance thou mightest repent, or learne that the malice of wicked dooers preuaileth not againste them that worshippinge the Lorde in Chastitie. And I tooke and did eate before her, sayyng: the GOD of my Fathers, and the Angell of Abraham shall bee with me, and then she fell doune at my feete and wepte. Then listyng her vp, I exhorted her many waies, and she promised me, that she would neuer doe suche iniquitie after that daie. Yet because her harte was mournyng, and did burne toward me in adulterie with sighes, cōmynyng from the depth of her stomacke, she cast doune her countenaunce. The Egyptian her hous bande perceiuyng her, saied: wherefore holdest thou doune thy face? she answered

answered, I am euen sorrowfull at the  
 harte: And he comforted her that was noe  
 sicke: yet againe she entered into me (her  
 housbande beeyng without) and saied. I  
 am strangeled or choked: Either I will  
 breake my necke, or els droune my selfe,  
 without thou wilt obeye me. And I per-  
 ceiyng that the spirit of Belial troubled  
 her, prayed vnto the Lorde, and saied thus:  
 Wherefore arte thou vexed or troubled,  
 all blinde in synne? Remember thy selfe,  
 for if thou dooe kille thy self: the Concu-  
 bine of thy housbande called Sechon, en-  
 uying thee, shall beate thy Children, and  
 destroye the memorie of thee from the  
 yearth. And she saied vnto me. Haue doen,  
 haue doen. I perceiue that yet thou haste  
 some care for me: I haue euē enough that  
 thou defendest my life, and my Children.  
 I haue good hope in tyme to come, that  
 I shall obtaine my desire. And she percei-  
 ued not that for the loue of my Lorde  
 GOD I saied so, and not for her sake.  
 Whatsoeuer he be that foloweth the con-  
 cupiscence of his pernicious desire, is  
 made seruant vnto the same, as this wo-  
 man was. And if he heare any good thynge  
 in the passion wherein he is ouercome: he  
 draweth

## The Testament

**I remedie a  
gainst temp-  
tation.**

draue the same to his pernicious or fil-  
thy desire. I saie vnto you my sonnes, that  
it was aboute sixe of the Clocke when she  
went from me, and I fell vppon my knees  
praying to GOD all that daie, with the  
night following. And about the breake of  
the day, I rose weping, that I might once  
be deliuered from this woman Egyptian.  
Finally, she caughte me faste by the gar-  
ment, drawing me to haue gone to bedde  
with her. Then perceiuing that she waxed  
madde, and that violently, & with strength  
she helde my clothes, I let my clothes slip  
from me, and fled awaie.

Then she complained to her houlbande  
of me, whiche put me in prison in the kin-  
ges house. The daie followyng after, I  
was sore beaten and cast into prison. And  
when I laie bound in Fetters: this Egip-  
tian woman waxed sicke for sorrowe, and  
harkened how I lauded GOD, beyng in  
a house of darckenesse. For I reioysyng  
with a glad voice, glorified my God onely  
that by suche occasion I was deliuered  
fro the Egyptian woman. Yet she left not  
to stande harkenpng, and saied: haue doen,  
and take the offer whiche I put vnto thee,  
and fulfill my desire, & I will deliuer thee  
from

**Note a sub-  
tile woman.**

from thy boude and byng thee out from  
the darkenes: but all that could perswade  
me nothing, in so much that in thought I  
was not inclined to any desire of her. For  
God loueth hym better whiche fasteth in  
chastitie, beyng in a Prison of darkenesse,  
then him whiche taketh his pleasure with  
voluptuousnes in a chamber of honoz and  
riches. For if a man liue in chastitie, and  
desire glozy, (if God perceiue it to be ex-  
pedient for hym) hee geueth vnto hym as  
hee hath done vnto mee. Many tymes as  
though she had beene sicke, she descended  
vnto me vnlooked for, and heard the voice  
of me praiyng, and stode the more still.  
But when I heard her sighe I helde my  
peace, for in her house, she stripped her self  
naked, brestes, legges and armes where-  
by she might haue kindeled mee into the  
loue of her. For she was verie faire, and  
gloziouly adourned to haue deceaued me  
but God kept me from her workes. Ther-  
fore my sonnes, beholde what sufferauce  
with prayer and fastyng doth. And there-  
fore if you loue sobernes and chastitie in  
sufferauce and humility of the harte, the  
Lorde shall dwell in you, for he loueth so-  
brietie: and when the most highest doth

Iosephs sin-  
gular chasti-  
tie.

God respect-  
eth the ver-  
tuous not  
the wealthy.

A property  
of a harlot.

The common-  
dite of pray-  
er and suffer-  
raunce.

## The Testament

dwell in a man although he chance to fall into enuy or into bondage or slander, the Lorde which dwelleth in hym will for hys chastitie not onely deliuer hym, but also exalt him, and glorifie him as he hath done me, for he is alwaies with hym in word, in deede and thought.

*Iosephes  
towlness in  
prosperitie.*

My brethren, ye knowe howe well my father did loue mee, and yet was I neuer the prouder therof in my hart. For though I was a Childe, I had euer the feare of God in my minde. When I grewe to age I moderated my selfe, and honoured my brethren whō I feared. I heald my peace when I was solde, because I woulde not haue the Ismaelites to knowe my stocke and kindred howe I was the sonne of Iacob a man of greate strength and power. Therefore haue you in your deedes the feare of God, and honour your brethren, for all men that obserue the lawe of God, are loued of hym. Then I came with the Ismaelites to a certaine place called Indoculpe, and they demaunded of mee what I was, and I sayd (because I would not repproue my brethren) that I was one of theit housholde slaues. Then sayde the chiefe of them, thou art no slaue, for thy  
coun.



at a windowe, and sent vnto her husband, sayng: thy iudgement is vniust, for thou dost punish wrongfully the young man which is stolen. But because I did not charge my words, yet again was I beaten, & commaunded to bee kept at his commaundement, vntill such tyme as my masters came.

A token of mercy if it were not for an ill end.

And his wife said vnto hym: wherefore doe ye keepe in captiuitie the noble child? It were more almoste to let hym goe, and to beate you. She would fayne haue spied me in desire of sinne, and I knew nothing of this. He sayde againe to Demphetica, it is not honest among the Egyptians, to take awaie an other mans goods before he shew hym of it. He said that of the Merchant and of mee, when I should be imprisoned. After that xxiiii. dayes, the Ismalites came, and they hearyng that Iacob my Father was heauy for mee, sayde vnto me. Wherefore is it that thou saidest thou wast a bondman, and now we knowe that thou art the sonne of a greate man in the land of Chanaan, and thy father sorroweth for thee in sackcloth. Then I would faine haue wept: yet I restrained my selfe for shamynge of my Brethren, and sayd, I know it not, for I am a bondman. Then

Note a flattering woman.

A good nature.

## The Testament

they tooke counsell among them selues, whether or to whom they might sell mee, least I should be found in their hands. For they feared Jacob, least he would be reuenged of them: for they had heard that hee was mightie both to God and man.

Then said y<sup>e</sup> Merchant to them, redeeme hym now fro the iudgement of Putiphar. They hearyng this went & asked for mee, sayng y<sup>e</sup> they had bought me for money, & he deliuered me. Demphitica spake to her husband to buy me, for she said, I heare say they would sell him. And they sent an Eunuch to the Ismaelites and desired to buy me, and when he could not bargaine with them, he returned & shewed his Lady that they asked a great price for the childe, she sent againe an other Eunuch sayng, although they aske two befauntes of golde see that thou spare not for money, but buy the childe and bring him to me. He paid 80. golde crownes for me, & said vnto his Lady that he paid an 100. And I perceiuyng this, heald my peace least y<sup>e</sup> Eunuch should haue beene searched. Beholde my sonnes, what I haue sustained. Loue one of you another, & with continuance cast out from among you deceitfull mindes, for God de-

lieth

Thus the  
righteous be  
and  
etc.

liteth in the concord of brethren, and hath pleasure also in y<sup>e</sup> loue & choise of a proued harte. For when my brethren came out of Egypt & knew me, I gaue the again their money, & I neuer gaue reproch vnto them but comforted them. And after y<sup>e</sup> death of Iacob I loued them more abundantly, & all that euer he commaunded me I did very gladly, & they marueiled because I suffered not them to bee troubled for a smale cause for all that was in my power I gaue to them. Their children were reputed to me as mine own, and mine owne children as their seruants. Their life was my life, and their sorow was my sorow, & all their infirmitie or disease was mine, my lande was their land, my counsell was y<sup>e</sup> counsel of the. And I neuer exalted my selfe aboue the in pride for mine owne worldly glory. But was amongstest them as one of y<sup>e</sup> least.

Therefore my Sonnes, if ye walke in the commaundementes of my Lorde, the Lorde shall exalt you and blesse you in riches perpetuall. And if any man will doe euill to you, with meekenes looke that ye pray for hym, and GOD shall deliuer you from all euill. Nowe beholde and see that for my long sufferaunce the daughter of

Loue be-  
twene bre-  
thren pleas-  
eth God.

Iosephes  
mercifull  
hart declar-  
ed:

I promise  
for them that  
pray for  
their ene-  
mies.

## The Testament

God prou-  
beth for his  
elect.

Josephes  
dreames.

Christ pro-  
phesied.

my Lord was geuen me to wife, and there was geuen to mee with her an hundredth talentes of Gold. For God made them to serue me & gaue mee beauty that I should be as a flower aboue them that were faire in Israell, and he kept me vnto mine age both in strength and beauty, because I was like to Jacob in al things. And what dreames I haue seene, my children nowe heare. There were 12. Partes feeding and 9. were deuided abroad in the earth. Also I sawe, howe that of Iuda was a virgin borne hauyng a white silkin Robe, and of her came forth an immaculate Lambe. And on the left hand of the saide Lambe, was as it were a Lyon, and all beastes made against hym, and the Lambe ouercame them, and troad them vnder his feet, and in hym ioyed the Angels, the men, and all the earth. These thinges shall come to passe in their tyme, that is to say in the latter dayes. Therefore my sonnes, keepe the commaundement of the Lord and honour Iuda and Leuy. For of them, to you shall springe the lambe of God, whiche by hys grace shall preserue all Gentiles and Israell. The kingdome of hym is a kingdome eternall which shal neuer passe. For my

my kingdome shall bee ended in you, as  
the keepyng of an Orchard, for after the  
haruest it shall appeare no more. I knowe  
right well that after my death the Egip-  
tians shall trouble you. But God shall re-  
uenge you and byyng you to the promised  
land whiche he sware to Abraham, Isaac,  
and Jacob. But cary my bones with you,  
for in so doing, the Lord shalbe in the light  
with you against the Egyptians, & Belial  
shall be in darknes with the Egyptians.  
Also cary with you your mother Zilpha, &  
nigh vnto the valley, nere vnto Rachell,  
bury her. When he had said these wordes  
he stretched forth his feete and slept the  
sleep of all y<sup>e</sup> world. Then they enbaumed  
him with spices, putting hym in a chest in  
Egypt after he had liued 110. yeares who  
saw Ephraims Children vnto the 3. gene-  
ratiō. For vnto Machir the sonne of Ma-  
nasses, were children borne on Iosephes  
knees. After this all they of Israell be-  
wailed hym and all the Egyptians with  
great mournyng. For he had compassion  
of Egypt as of his owne proper mem-  
bers, and assisted them bothe with  
his labour and counsell, and  
did them good at all ty-  
mes and seasons.

*The*

*The Testamēt of Beniamin, made  
to his Children at his death, concer-  
nyng a cleane mynde.*



*Lo what true faitfull one doth meane,  
Allyon that louers be:  
It is in hart and not in Lust,  
As here you plainly see.*



**I**n the Copie of Beniamins wordes, whiche he vttered to his children, beyng of the age of a hundred and twentie yeares. Hee killed them and saide: As I-

saac was bozne in the hundredeth yeare of Abraham, so was I in the hundredeth yeare of Iacob: and because Rachell died at my birth, I sucked her bondwoman Billa, For after that Rachell had bozne Ioseph, she was barren xii. yeares. And when she had praied to the Lord in those xii. yeares, she conceived and bare me. For my father loued Rachell exceedingly, and wished to see 2. sonnes by her, and therefore I was called Benjamin, that is to say, the sonne of my daies, or the sonne of my sorrow, because my mother died in the birth of mee.

Beniamin  
what it  
signifieth.

When I came first into Egypt, and that my brother Ioseph knewe mee, hee sayde to mee: what saide they to my Father, when they had solde mee? I answered: They stained thy coate with bloud, and bringyng it to hym, sayde: See if this bee thy sonnes coate or no. And my Brother also saide vnto mee: Truly when the

Isma:

## The Testament

**Iosephs de-  
stres reuen-  
ged by God.**

**Temptation  
shall not o-  
uercome  
them that  
feare the  
Lorde.**

I finalites tooke me, one of the stripping mee out of my coat, gaue me a thinne shirt to put on, and lashing me with a Whyp, bad mee runne. And as hee went aside to hide my garment, a Lyon met hym, and slew him, and so his partners being afraid sold mee to their fellowes. You therefore my children, loue the God of heauen, and obey hys commaundementes, following that good and holie man Ioseph, and let your mynde bee set vppon goodnes, as ye know that mine hath beene. He that hath a good mynde looketh rightly vppon all thinges. Feare God and loue your neighbours, and then although the spirit of Belial tempt you to all naughtinesse to trouble you, yet shall it not get the vpper hand of you, no more then it did of my Brother Ioseph. How many folke would haue killed hym, and yet GOD defended hym: For he that feareth God, and loueth hys neighbour, cannot be wounded of the any spirit Belial: and he that is shielded with the feare of the Lord, is safe from harme both of man and beast, and cannot be overcome because hee is helped by the loue of God whiche he hath towards hys neighbour. For Ioseph besought our father Iacob



rob to pray for my Brethren to the Lorde,  
 that he would not lay to their charges, the  
 mischief that they had deuised againste  
 hym. Therat Jacob cryed out, O sonne  
 Ioseph, thou hast ouercome my hart. And  
 therewithall imbracyng him, he kissed him  
 twoo houres together, and sayde: In thee  
 shall the prophesie of heauen be resembled  
 to the full, concernyng the lambe of God  
 and Sauour of the worlde, that the vn-  
 spotted shall bee deliuered for the wicked  
 doers, and hee that is without sinne, shall  
 dye for the Sinners in the bloud of hys  
 Testament, to the saluation bothe of the  
 Gentiles and of Israell, and he shall dashe  
 Beliall and his seruantes. My children  
 looke vpon the ende of that good man and  
 follow his mercifulnes with a good mind  
 that you also may haue a crowne of glory  
 vpon your heades. A good man hath not a  
 darcke eye, for he is mercifull to all men,  
 yea though they bee sinners and haue de-  
 uised mischief agaynst hym, and he that  
 doth good, ouercommeth euill. 1. by the  
 defence of goodnesse, and loueth. 2. the  
 righteous as his owne Soule. If ano-  
 ther. 3. man bee honoured, hee enuieth it  
 not: if a man be enriched, it greeueth hym  
 not.

Ioseph a  
 right figure  
 of Iesus  
 Christ.

A good man

1. Overcom-  
 eth euill.

2. Loueth the  
 righteous.

3. Enuieth  
 not.

not,

## The Testament

4. Praiseth  
the valiant.  
5. Defendeth  
hym that  
feareth God.  
6. Admoni-  
sheth the sin-  
ner.

7. Pittieth  
the poore.

The exam-  
ple of a gods  
if man con-  
uerteth sin-  
ner.

not. If a man be strong. 4. or valiaunt, he  
praiseth hym, and beleuyng him also to be  
chaste, he defendeth. 5. hym that hath the  
feare of God. He worketh together with  
hym that loueth God, and if a man forsake  
the 6. almightie, hee warneth hym to re-  
turne againe. Whosoener hath the grace  
of the good spirite, him doth he loue as his  
owne life. He 7. pittiethe the poore, succou-  
reth the weake, and praiseth and honou-  
reth God. My children, if ye haue a good  
minde, euill men shall stande in awe of  
you, and vnthristes shall for very shame  
be conuerted to goodnesse. So that coue-  
tous men shall not only depart from their  
nigardlines, but also geue of their aboun-  
daunce to the needie. If ye be good doers,  
both vncleane spirites shall flee from you,  
and shrewd beastes shall shun for feare of  
you. For where the regard of good works  
is in the minde, there darkenesse flyeth  
away. For if hee doe wrong to any holpe  
man, hee is sorie for it: and if a holy man  
receiue wronge, he pittiethe the doer, and  
putteth it by with silence. And if any man  
betray a righteous soule, and the righte-  
ous pray for his betrayer, the betrayer is  
not a little disgraced, and the righteous  
becom-

becommeth muche more notable afterwarde, as did my Brother Joseph. The guilefull spirite of Beliall hath no power ouer a good mans minde: For the Angell of peace guideth his soule. He looketh not affectionately vppon corruptible thinges, ne raketh together riches in the desire of voluptuousnesse. Hee is not delighted with pleasures: Hee greeneth not hys neighbour, hee stuffeth not hymselfe with meate, neither wandreth he in the pryde of hys eyes: for the Lorde is his portion. He taketh no glory for geuyng good counsell, hee passeth not how men dishonoure hym, neither can he skill of anye guile, vntruth, strife, or flanderousnes. For the Lorde dwelleth in hym, and inlighteneth hys mynde, and hee reioyceth before all men in a good tyme. A good mynde hath not twoo tongues: one to blesse with, and another to curse with: one to flander with, and another to honour with: one of sorrow, and an other of ioy: one of quietnes, & an other of trouble: one of dissimulation & an other of truth: one of pouerty, & an other of riches: but it hath one onely disposition pure & vncorrupt towards all. It hath no double sight nor double hearyng.

The properties of a righteous man,

For

# The Testament

For in all thinges that he doth, speaketh  
or seeth, he knoweth that the Lorde behol-  
deth his hart, and therfore he clenseth hys  
mynde that hee may not bee found faultie  
before God and man. But all the woꝝkes  
of Beliall are double, and vtterly voyde of  
simplicitie, Wherefore my children, shun  
the naughtinesse of Beliall, for at the first  
he delighteth those that obey hym, but in  
the ende he is a sworde, and the Father of  
seuen mischieses. For when the mynde  
hath once cōceiued by Beliall, it bringeth  
forthe, firste enuy, secondly desperatnesse  
thirde sorrow, fourthly bondage, fiftly  
needinesse, sixty troublesomnesse, and se-  
uenthy desolation: and for that cause was  
Cain toymented with seuen punishmentes  
by God, for in seuen yeare together God  
brought euery yeare a new plague vppon  
Cain. Two hundred yeares hee suffered,  
and in the nine hundredth yeare the earth  
was made desolate with the floud for hys  
righteous brother Abels sake. In seuen  
hundred yeares is Cain iudged, and La-  
meh in seuentie tymes seuen: for they  
that are like Cain in spitefulnes and ha-  
tred towards their brethren, shalbe pu-  
nished with the same punishment for e-  
uer

Disobedience  
the father of  
seuen mis-  
chiefes.

- 1. Enuy.
- 2. Despera-  
tion.
- 3. Sorrow.
- 4. Bondage.
- 5. Needines.
- 6. Trouble.
- 7. Desolatio.

In example  
of Cain.

tier as he was. You therefore my Childre  
 eschew malice, enuy, & hatred towards  
 your brethren; & cleue to goodnes & louing  
 nes. He y bath a minde cleane in loue,  
 looketh not vpo a womā in way of leche-  
 ry. For he bath no desyling in his hart,  
 because y spirit of y Lord testeth in him.  
 For as the sunne is not defiled by sty-  
 ning vpon a puddle or dunghill, but doth  
 rather drye vp and drie away the stinch:  
 euen so a pure mind stryeth agaynst y  
 uncleaneasa of the earth, and ouercometh  
 it, but is not defiled it selfe. And I per-  
 ceine by the sayings of the righteous  
 Enoch, that there shalbe euill dedes a-  
 mong you. For ye shal defile your selues  
 with the fornication of Sodome, and pe-  
 rishe all saue a few, and multiply inordi-  
 nate lustes in women, and the reigne of  
 the Word shall not be among you, for he  
 shal take it away sodenly. Neuerthelesse  
 the Lordes temples shalbe made in our  
 portion, & it shalbe glorious among you.  
 For the Lord himselfe shal take the king  
 dome vpon him, and the twelue tribes  
 shalbe gathered together there, and all  
 nations shall resort thither, vntill the  
 most highest send his saluation in the vi-

In apt sim-  
 litude to a  
 mind resist-  
 ing sinne.

I proph-  
 of the n-  
 uric of  
 Christ.

# The Testament

station of his onely begotten. And he shall  
 enter into the first temple, and there the  
 Lord shall suffer wrong, and be despised  
 and be lifted up upon a peece of timber.  
 And the veyle of the temple shall be rent  
 asunder, and the spirit of the Lord shall  
 come downe vpon the Gentiles poured  
 out as fire. And rising up from the graine,  
 he shall ascend from earth to Heauen. He  
 shall remember how base he hath bin vpon  
 earth, and how glorious he is in hea-  
 uen. When Joseph was in Egypt, I  
 longed to see his person, and the forms of  
 his countenance. And through the pray-  
 ers of my Father Jacob I sawe him a-  
 wake in the daye of his full and perfecte  
 shape. I knowe therefore my Childzen,  
 knowe ye that I shall dye. Wherefore  
 deale euery of you truly and rightfully  
 with his neighbour, worke ye iustly &  
 faithfully, and keepe ye the lawe and  
 commaundementes of the Lord: for that  
 do I teach you in stead of al inheritauce.  
 And geue you the same to your Childre  
 for an euerlasting possession. For so dyd  
 Abraham, Isaac, and Jacob: they gaue  
 vs all these thinges for an inheritauce,  
 saying: keepe the Lordes commaunde-  
 mentes

Of his pas-  
 sion.

Math 27.  
 Of the com-  
 ming of the  
 holy spirit.

Of his as-  
 cension.

to a be-  
 to see  
 m.

row.  
 bondage.  
 edines.  
 ouble.  
 solatio.

the example  
 of a man.

ood-  
 at-  
 te.

mentes, til he reueale his sauing health  
 to all nations. Then shall ye see Enoch,  
 Noe, Sem, Abraham, Isaac, and Ja-  
 cob, rising at his right hande with joy-  
 fulnesse. Then shall we rise also euery of  
 vs to his owne scepter, worshipping the  
 king of heauen which appeared on earth  
 in the base shape of mā. As many as be-  
 leue in him shall reioyce with him at that  
 time. And all these shall rise agayne to  
 glorie, and the residue vnto shame. And  
 the Lord shall first of all iudge Israel for  
 the vnrightheousnes committed agaynst  
 him, because they beleued not in God,  
 came in the fleshe to deliuer. Then shall  
 he iudge all nations, as many as beleued  
 not in him when he appeared vpon earth,  
 and he shall reprove Israell among the  
 chosen of the Gentiles, as he reproveth  
 Esau in the Madianites that seduced his  
 brethren by fornication & Idolatry, who  
 were estranged from God, and fell a-  
 way from the inheritance of the Childre  
 because they feared not God. But if you  
 walke in holinesse before the Lorde, ye  
 shall dwell in hope agayne in me. And  
 all Israell shall be gathered to the Lord  
 and I shall no more be called a rauening  
 Eagle.

*Prophe-  
 sy of the last  
 coming of  
 Christ.*

*The resur-  
 rection and  
 iudgement  
 described.*

L. y.

Colosse

# The Testament

Wolfe for your robberies sakes, but I shall be called the Lordes workeman, whiche getteth sode to such as doe good. And in my sode shall be raysed vp the beloued of the Lorde, whose voyce shall be heard vpon the earth, and he shall geue newe knowledge, & inlighten all nations with the light of vnderstanding, and shall come vp to saue Israell. He shall take from them as a Wolfe, and geue to the Synagog of the Gentiles, and continue in the Synagog of the Gentiles vnto the worldes ende, He shall be amonge their Princes as muscalle melodie in the mouthes of al men, and his doinges and sayinges shall be written in holy bookes. He shall be the Lordes dearling for evermore: And as concerning hym, my Father Iacob taught me, saying: He shall amend the defaultes of thy Trybe, And when he had ended these sayinges, hee commaunded his Chldren to carpe hys bones out of Egypt, and to burye them in Hebron by his Fathers. So Benjamin dyed a hundred and fve and twenty yeare of his age, and they put him in a Coffin, and in the foure score and thirtieth yeare before the departure of

A prophesie  
of the nati-  
uities of  
Christ.

Christ de-  
scribed.

Christ con-  
uerted away  
our finnes.



of the Israelites out of Egypt, they and  
their Brethren conueyed their Fathers  
bones priuely agayne into the land of  
Chanaan, and buryed him in Hebron  
at the fete of hys Fathers, and retur-  
ned agayne out of the land of Cha-  
naan, and dwelt in Egypt, till  
the day of their departure  
thence all together.

IF 2 N 13.

L. iij.

How



How these Testaments of the  
twelue Patriarches, were first  
founde, and by whose meanes  
they were translated out of  
Greeke into Latine.



These Testamentes were  
hidden and concealed a  
longe time, so as our tea-  
chers and the auncient  
Interpreters coulde not  
findethem. Which thing  
happened thzough the spitefulnes of the  
Iewes, who by reason of the most euident  
manifest, and often propheties of Christ  
that are written in them, did hide them a  
lōg while. At length the Greekes being  
very narrow learners out of auncient  
writinges, sought these Testamentes  
swarely, & got them more swarely, & tran-  
slated the saythfulle out of Hebrew into  
Greeke. Nevertheless, this writing cō-  
tinued yet still as unknowen, because there  
was not any man to be found, y<sup>e</sup> was skil-  
ful both in y<sup>e</sup> Greeke and Latine nor any  
interpreter that might procure the tran-  
slation of this noble worke, untill the  
tyme of Robert the second, surnamed  
Grosthed Bishop of Lincolne, who set  
diligent

diligent learners as farre as Greece, to  
fetch him a copie of the sayd wytyng  
out respect of their charges whiche he  
bare most liberally. Therfore to cōtinue  
the remembraunce of those most lightso  
propheties to y strengthning of the chri  
stian faith, that reverend Bysshop did in  
the yere of our lord 1242. translate the  
plainely and faithfully, worde for worde  
out of Greeke into Latin, (in which two  
tounge he was cousted verpe skilfull,)  
by the helpe of M. Nicholas Greeke,  
Parson of the Church of Dacher, and  
Chaplaine to the Abbot of Saint Albōs  
to y intent that by that meanes the eni  
det propheties which shine more brygh  
ter the the day light, might the more glo  
riously come abroad to y greater confusio  
on of the Jewes, and of al heretickes  
and enemies of the Church of  
Christ, to whom be praise  
and glory for ever,  
Amen.



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*By the Authority*

*of the Kings High Court of Chancery*



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